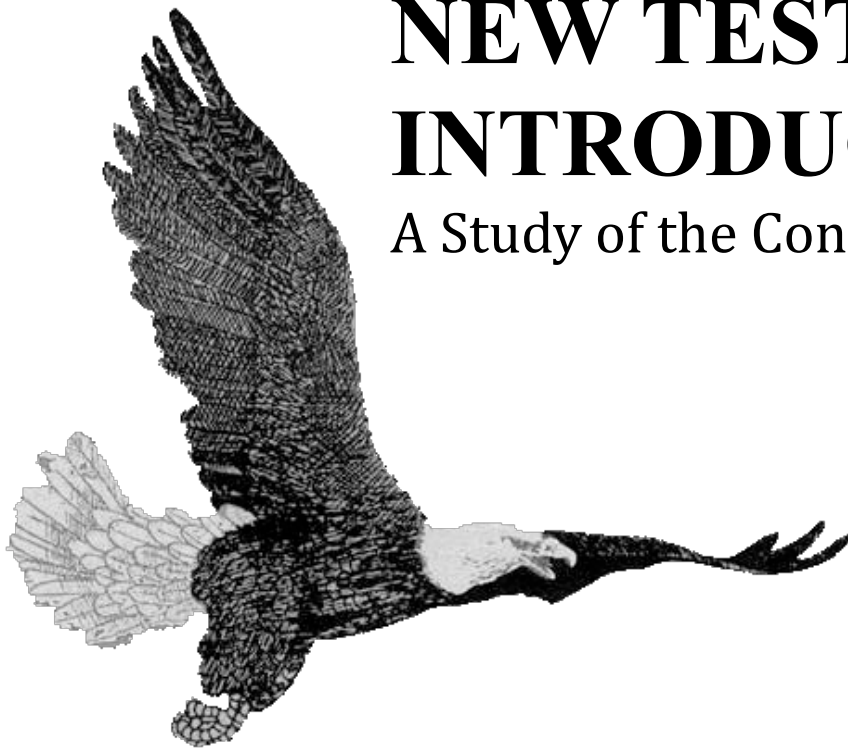


SECOND YEAR

TEXTBOOK



NEW TESTAMENT INTRODUCTION

A Study of the Context of the N.T.

**DELIVERANCE BIBLE
INSTITUTE**

Portland, Maine, USA

New Testament Introduction

A Study of the Context of the N.T.

Introduction to Course

New Testament Introduction is a preliminary study into the New Testament. We will have a brief review of the concluding events of the Old Testament, a history of the period between the Testaments, the significance of this history & contributions made including a brief summary of the Roman civilization during the time of Christ, and consider some of the political and social influences surrounding the writing of the New Testament. How well do you know your Bible? Before we get too far into our study, let's take a quick inventory of our familiarity with the text of Scripture. Scan down the following list making a mental note as to if each statement is "*in the bible*" or "*not in the Bible*."1

Famous Sayings *In the Bible* or *Not in the Bible* Test

It is more blessed to give than to receive.
Moderation in all things.
Once saved, always saved.
Better to cast your seed....
Spare the rod, spoil the child.
To thine ownself be true.
Do unto others as you would have them do unto you.
God helps those who help themselves.
Money is the root of all evil.
Cleanliness is next to godliness.
This too shall pass.
God works in mysterious ways.
The eye is the window to the soul.
The lion shall lay down with the lamb.
Pride comes before the fall.
Prayer changes things.
God will never give you more than you can handle.
Hell hath no fury like a woman scorned.
A bird in the hand is worth two in the bush.
Beggars can't be choosers.
Charity begins at home.
Everything that glitters is not gold.
Honesty is the best policy.
The Three Wisemen
The Sinner's Prayer
Wedding Vows
The Seven Deadly Sins

SECTION 1: New Testament Preparation

Ch. 1 – Introduction to Section One

I. Conclusion of the Old Testament

The books of Ezra, Nehemiah and Esther tell us what happened in the last 100 years of Old Testament History. Ezra and Nehemiah, whose name means “consolation of the lord,” tell of the return of some of the Jewish captives to their own land. They tell us how the people rebuilt the temple and then the wall of Jerusalem. The book of Esther tells events that happened to Jews who remained in Persia during this period of time. Some of the prophets also tell events that happened at this time. Malachi was the last of the Old Testament prophets. Malachi means “my messenger” or “messenger of Jehovah.” The first world power was Egypt, which was followed by Assyria. The Persian Empire came into power after Cyrus the Great conquered Babylon.

II. God Governs in Man’s Affairs

A. God is in Control

Daniel 2:21—And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

Both the books of Isaiah and Daniel prophesy of Persia’s rise to power and Babylon’s fall. God ordered this transfer of power.

Isaiah 45:1—Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

Isaiah 46:1—Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast.

In Daniel 5:25-31, the very finger of God wrote on Belshazzar’s wall:

MENE--God hath numbered thy kingdom, and finished it.

TEKEL--Thou art weighed in the balances, and art found wanting.

PERES--Thy kingdom is divided, and given to the Medes and Persians.

B. It Happened Exactly as God had said it would! (Daniel 5:31)

And Darius the Median took the kingdom, being about threescore and two years old.

Nebuchadnezzar’s Dream

Ever before Babylon fell to Persia, God detailed his judgment set on Babylon and outlined the times to come. God prescribed the future transfers of power from Babylon to Persia, from Persia to Greece, and finally from Greece to Rome. Remember God is in control of HIS STORY. The rise and fall of the Empires were God ordained.

Nebuchadnezzar’s dream found in Daniel chapter two prophetically unfolds this procession of Empires. (Daniel 2: 31-40) In his dream, he saw a great image. The image’s head was of fine gold, breast and arms of silver, belly and thighs of brass, his legs of iron, and his feet part iron and part clay. After seeing this image, he saw a stone cut without hands which smote the image and destroyed it. The Scripture reveals that this image

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represented kingdoms:

Daniel 2:38-40—

“Thou art this head of gold” →Babylonian Empire, 606-539 BC

“another kingdom inferior to thee”→Medo-Persian Empire, 539-333 BC

“third kingdom of brass”→Grecian Empire, 333-44 BC

“And the fourth kingdom shall be strong as iron” →Roman Empire, 44 BC – 476 AD

At the end of the Old Testament, the Persian Empire was in power and remained so until 333 BC. Then, by the conquests of Alexander the Great, the Grecian Empire arose, and dominated from 333 BC until 167 BC. After the death of Alexander in 323 BC, his Empire was divided between four of his generals. Two of these were Ptolemy and Seleucus. Each of these inaugurated a dynasty; the former (Ptolemy) in Egypt, and the latter (Seleucus) in Syria. They contended with each other for the mastery of Palestine until 167 BC; sometimes the one dominated, and sometimes the other dominated.

Then came the struggle for Jewish national independence under the Maccabees. This period covered 167-141 BC. This was followed by the rule in Palestine of a family of Jewish Priest-Kings, descendants of the Maccabees, known as the Asmonaeans (a name derived from a Hebrew word meaning “wealthy”). They remained in power for seventy-eight years from 141 - 63 BC.

In 63 BC, Pompey the Great conquered Palestine. This was the beginning of the domination of the Jewish people by Rome.

III. Intertestamental Timeline

A. The *Silent* but Epic Years

There is a 400-year period between the Old and New Testaments referred to as “The Silent Years.” During this period, there is a gap in Biblical record. Although including some insightful history, the Apocrypha is not God’s Word. Therefore, even though portions of the Apocrypha contain some history of the period between the testaments, we have to say there is no record of divine revelation during the “Silent Years.”

What happened During those 400 Years? We can understand the New Testament better if we know some of the things that happened during the 400 years before the N.T. begins.

The 400 years between the Testaments are often called “the years of silence” but they were far from silent! A lot of changes were going on.

It is absolutely necessary to realize that things are not taken up by the New Testament from where the Old Testament laid them down. When we turn from Malachi 4 to Matthew 1, we must understand that about four hundred years have come between, and that in this period great changes have taken place. An attentive reading of the New Testament will lead us to ask many questions which, for the most part, can be answered only by the Inter-Testament period.

B. A Plan in the Making

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During these 400 years, God was setting events in order for the birth and ministry of Christ.

1. Prophecy fulfilled during this period (Dan. 2:31-40)

2. Spread of the Greek language

God chose the language for the N.T.

Universal language at the opening of the N.T.

3. Roman Empire in power

The Roman census brought Mary to Bethlehem

Execution by crucifixion

Roman roads to carry the Gospel

C. INTERTESTAMENTAL PERIOD TIMELINE

B.C. 753 -Rome Founded

539 -Cyrus the Great conquers Babylon/ Persian Empire “begins”

400 -End of Old Testament

336 -Philip of Macedon dies/Alexander assumes power at 20 yrs. of age

333 -Beginning of Hellenistic Period/Alexander conquers Tyre

331 -Beginning of Greek Empire/Alexander founds Alexandria

330 -End of Persian Empire

323 -Alexander dies at only 33 yrs. of age/Egyptian and Syrian Rule of Greek Empire begins/ (Acts 19:35)

320 -Judea was annexed to Egypt

300 -Apocrypha being written/Nabateans rule until 100 A.D.

280 -Septuagint being written in Alexandria

193 -Judea was annexed to Syria

170 -Septuagint finished in Alexandria

168 -Antiochus Epiphanes pollutes the temple

167 -Beginning of the Maccabean Revolt

166 -End of Greek Empire/Jewish Independence “Asmonean Dynasty”

165 -December, Judas Maccabeaus rededicated the temple

130 -Babylon brought to ruin by Parthians

63 -End of Jewish Independence “Asmonean Dynasty”/Roman General Pompey takes Jerusalem/Roman Empire “begins”-Augustus Caesar is the first Roman Emperor until 14 A.D./ End of Hellenistic Period

46 -Corinth rebuilt by Julius Caesar

37 -Judea ruled by a king, Herod the Great, appointed by the Roman Senate

31 -Battle at Actium, Augustus Caesar overthrew Mark Antony/In Spring, Earthquake in Qumran, Judea

30 -Cleopatra VII Philopator died (the last ruler of the Ptolemaic Dynasty)

27 -Augustus Caesar is Roman Emperor until 14 A.D.

20 -Herod the Great built a white marble temple and dedicated it to Augustus Caesar

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in Paneaus later named by Herod Philip “Caesarea Philippi”.

17 -Sardis destroyed by earthquake (rebuilt in 1st century A.D.)

10 -After 12 years of building, Herod dedicates Ceaserea to Ceasar Augustus (capital of Judea)

4 -Apocrypha finished/Herod the Great dies

B.C. 2 -Birth of Paul

IV. Importance of Palestine

Palestine—A Land Bridge

If you look at the map, you’ll see that Palestine is like a bridge of land that connects three continents: Europe, Asia, and Africa. Because of the important location of this little piece of land, every world empire that came to power wanted to control it. And so Palestine was conquered first by one and then another and then another world power.

- Alexander the Great from Greece conquered Palestine and the lands around it. He introduced the Greek language and customs to Palestine.
- When Alexander died, his empire went to his four generals. The kingdom founded in Egyypt conquered Palestine first. Then this kingdom was powered by the kingdom founded in Syria and Mesopotamia.

V. Babylonian Empire

A. The City of Babylon

The city of Babylon was a city-state of ancient Mesopotamia, the remains of which are found in present-day Al Hillah, Babil Province, Iraq, about 55 miles (85 kilometers) south of Baghdad. Sometime after the flood, Nimrod founded Babylon according to Genesis 10:9-10. Babylon became the seat of the Neo-Babylonian Empire.

QUICK FACTS:

Babylon may have been the first city ever to reach a population of 200,000. The Hanging Gardens of Babylon were one of the Seven Wonders of the Ancient World. Babylonian king Hammurabi is known for codifying the laws of Babylonia into the *Code of Hammurabi* that has had a lasting influence on legal thought. 1800 BC: the Babylonians employ a duodecimal system (a system based on 12 and 6) to measure time. 1700 BC: Babylonians invent the first windmills for the purpose of irrigation; the "Enuma Elish" (creation story of the Babylonians) originates; the Hebrews return from Egypt and establish a kingdom in Palestine; 823 BC: Shalmeneser III's son, Shamshi-Adad V of Assyria, conquers Babylon and extends the empire from the Gulf to the Mediterranean. 689 BC: Assyrian king Sennacherib raids Babylon to quell an insurrection. 681 BC: Assyrian king Sennacherib dies and is succeeded by his son Esarhaddon, who rebuilds Babylon 649 BC: king Ashurbanipal of Assyria raids Babylon to quell another insurrection.

B. The Empire of Babylon: Neo-Babylonian Empire, 612 to 539 BC.

1. The Rise of an Empire, 612 BC

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Through its centuries of Assyrian domination, Babylon enjoyed a prominent status, or revolted at the slightest indication that it did not. The Assyrians always managed to restore Babylonian loyalty, however, whether through granting of increased privileges, or militarily. That finally changed in 627 BC with the death of the last strong Assyrian ruler, Assurbanipal, and Babylonia rebelled under **Nabopolassar the Chaldean** the following year. With help from the Medes, Nineveh was sacked in 612 BC, and the seat of the empire was again transferred to Babylonia.

Nabopolassar was followed by his son **Nebuchadnezzar II**, whose reign of 43 years made Babylon once more the world power. In 587, Nebuchadnezzar II conquered Judea and destroyed Jerusalem and deports thousands of Jews. This the second deportation of the Jews with the first caused by the of the Assyrian Empire. 580 BC: Nebuchadnezzar II builds eight monumental gates, the Esagila complex, the seven-storey ziggurat, and the Hanging Gardens. 562, Nebuchadnezzar II dies

Amel-Marduk followed Nebuchadnezzar 562 – 560 BC . Who was followed by Nergal-shar-usur 560 – 556 BC . Followed by Labashi-Marduk 556 BC.

Of the reign of the last Babylonian king, Nabonidus (556-539) and the conquest of Babylonia by Cyrus, there is a fair amount of information available. This is chiefly derived from a chronological tablet containing the annals of Nabonidus, supplemented by another inscription of Nabonidus where he recounts his restoration of the temple of the Moon-god at Harran, and also correlating information from the book of Daniel; as well as by a proclamation of Cyrus issued shortly after his formal recognition as king of Babylonia.

Belshazzar was the son of Nabonidus. He made Belshazzar co-regent in 553 B.C., leaving him in charge of Babylon's defense, while he journeyed away to Tema. The Nabonidus Cylinder from Sippar is a long text in which king Nabonidus of Babylonia describes among other things the existence of a son named Belshezzar, who is mentioned in the Book of Daniel. The cylinder states:

"As for me, Nabonidus, king of Babylon, save me from sinning against your great godhead and grant me as a present a life long of days, and as for Belshazzar, the eldest son -my offspring- instill reverence for your great godhead in his heart and may he not commit any cultic mistake, may he be sated with a life of plenitude."

In 538 B.C. Belshazzar was positioned in the city of Babylon to hold the capital, while, after returning from Tema, Nabonidus marched his troops north to meet Cyrus.

2. The Fall of an Empire, 539 BC

In 539 BC Cyrus invaded Babylonia. Nabonidus fled to Babylon, where he was pursued by Gobryas, and on the 16th day of Tammuz, two days after the capture of Sippara, "the soldiers of Cyrus entered Babylon without fighting." Nabonidus was dragged from his hiding-place, where the services continued without interruption.

The invasion of Babylonia by Cyrus was doubtless facilitated by the existence of a disaffected party in the state, as well as by the presence of foreign forced exiles like the Jews, who had been planted in the midst of the country.

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Study Questions One

Introduction & Chapter 1: Introduction to Section One

Which three books, especially tell us what happened in the last 100 years of the OT?

Ezra, Nehemiah, & Esther

What does the name “Nehemiah” mean?

Nehemiah means “consolation of the Lord.”

Give Scripture proving God is in control of the kingdoms of the world? (2 references)

Daniel 2:21; Job 12:18; Ps 75:6-7; Jer 27:5; etc.

What did the following prophetic words mean?

MENE—God hath numbered your kingdom, and finished it.

TEKEL—Thou art weighed in the balances, and art found wanting.

PERES—Thy kingdom is divided, and given to the Medes and Persians.

Complete the following: “God is in control of ____.”

List the four world empires starting after Assyria and ending with the N.T.

Assyria, Babylon, Persia, Greece, Rome

What did the image in Nebuchadnezzar’s dream represent?

Kingdoms of the world.

On the line below, write the corresponding letter of the related phrase from the dream.

Babylon	— —	a. Chest and Arms of Silver
Greece	— —	b. Head of Gold
Assyria	— —	c. Belly and Thighs of Bronze
Rome	— —	d. Legs of Iron and Feet of Clay
Persia	— —	e. Not mentioned

What was the dynasty of Jewish priest-kings that ruled 141-63 BC called?

The Asmonean Dynasty

Why do we call the 400 years between the N.T. & O.T. “The Silent Years”?

During this period, there is a gap of Biblical record or Divine revelation.

What was the “plan in the making” during the silent years?

During this time, God was setting events in order for the birth and ministry of Christ.

Why has every world empire wanted to control Palestine?

Because of its important location as a land bridge.

Who founded the city of Babylon? And How do you know?

Nimrod founded Babylon according to Genesis 10:9-10.

What is the *Enuma Elish*? creation story of the Babylonians

What happened in 627 BC, to drastically change Babylon’s loyalty to Assyria?

The death of the last strong Assyrian ruler, Assurbanipal.

Who was the last Babylonian Empire king?

Justify the previous answer with Daniel’s account which says another man was the last king. (How can this be true? Daniel 5:30)

Belshazzar was the son of Nabonidus. He made Belshazzar co-regent in 553 B.C., leaving him in charge of Babylon’s defense, while he journeyed away to Tema.

ASSIGNMENT #1: Make 7 additions of your own to the “Intertestamental Timeline, p.6.

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Quiz One

Introduction & Chapter 1: Introduction to Section One

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Complete the following: “God is in control of ____ .

List the world Empires starting with ASSYRIA and ending with the N.T.

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Why has every world empire wanted to control Palestine?

Because of its important location as a land bridge.

BONUS:

Justify the historical record that states “Nabonidus” was the last Babylonian king with Daniel’s account which says Belshazzar was the last king. (How can this be true? Daniel 5:30)

Belshazzar was the son of Nabonidus. He made Belshazzar co-regent in 553 B.C., leaving him in charge of Babylon's defense, while he journeyed away to Tema.

Ch. 2 – Persian Empire

I. An Overview of the Persian Empire

A. Who were the “Persians”?

The land of Persia is now known as Iran. (In 1935, Persia changed its official name to Iran.) Persia was originally settled by Shem’s eldest Son Elam and eventually by the the descendants of Japheth’s third son, Madai the father of the Medes (Genesis 10) in the north and the Persians in the south.

B. How large was the Persian Empire?

At its height about 500 BC, the founding dynasty of the empire, the Achaemenids, had conquered Asia as far as the Indus River, Greece, and North Africa..

The Persian Empire encompassed: part of Afghanistan, Armenia, Azerbaijan, Bulgaria, Cyprus, Egypt, Georgia, Greece, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Macedonia, Pakistan, Syria, Tajikistan, Turkey, Turkmenistan, and Uzbekistan.

The Persian Empire was the largest empire geographically in ancient times at the height of its power surpassing even Rome. The empire encompassed approximately 3.1 million sq. mi.. (Romans Empire was 2.2 million sq. mi.; the Greek Empire was around 2 million sq. mi.; The U.S. is 3.8 million sq. mi.)

C. How did the Persian Empire begin and end?

Persia was originally settled by Shem’s eldest Son Elam. Around 600 BC, the Medes having helped the Babylonians defeat the Assyrian Empire at Nineveh were able to establish their own authority which lasted about 60 years. The Median dominance came to end around 550 BC when Persian Cyrus the Great established the Achaemenid Empire by defeating his grandfather Astyges the king of Media. Because of the closeness of the Median and Persian relationship and the fact many Medes were given governorships and other privileges under Persian authority, some ancient historians refer to the beginning of the Persian Empire as the Median Empire. Even Daniel 6, refers to Darius the King of Persia as “Darius the Median.” Daniel’s prophecy accurately described the succeeding kingdom as “the Medes and the Persians” and not merely “the Persians.”

The following list is of the different eras of Persia’s History:

2700 BC - 559 BC: Elamites (Susa)	879 AD - 1038: Buyids/Abbasids
900 BC - 550 BC: Medes	1038 - 1194: Seljuks/Abbasids
700 BC - 331 BC: Achaemenids	1258 - 1335: Mongols
312 BC - 141 BC: Seleucids	1365 - 1501: Timurids
141 BC - 224 AD: Parthians	1501 - 1722: Safavids
224 AD - 650 AD: Sassanids	1794 - 1979: Qajar
650 AD - 650 AD: Arabs	1979 - : Islamic republic
749 AD - 879 AD: Abbasids	

The Persian Empire was in power at the conclusion of the O.T. and increased its dominance by overthrowing the Babylonian Empire. Just as Daniel's prophecy predicted, Babylon was overthrown and the kingdom was given to "the Medes and the Persians." The Medo-Persian Empire was a direct fulfillment of Bible prophecy.

700 BC: Achaemenes founds the Achaemenid dynasty of Persia in Anshan, subject to Media
675 BC: Khshathrita unites the Median tribes and expels the Assyrians from N.E. Iran
653 BC: the Scythians invade the Median empire (northeast Persia)
646 BC: king Ashurbanipal of Assyria raids the Elamite capital Susa in Persia
626 BC: the Medians/Persians defeat the Scythians
625 BC: Median king Cyaxares moves the capital to Ecbatana (Hamadan)
615 BC: the Medes capture Assyrian cities
612 BC: the Babylonians, and their allies the Medes destroy the Assyrian capital of Nineveh and split the Assyrian empire (Mesopotamia to Babylon and Elam to Media) while Egypt recovers control of Palestine and Syria
550 BC: Achaemenid king Cyrus II rebels against his Median suzerain and establishes Achaemenid dominance over the Medo-Persian Empire.
539 BC: Cyrus II overthrows the Babylonian Empire
330 BC: Macedonian Greeks led by Alexander the Great overthrew the Achaemenids and established the Grecian Empire. (Persian Empire lasted 220 years)

D. What was the Persian Empire like?

3. Mild in comparison to Egyptian, Assyrian and Babylonian dominance.

Persian rule was very mild and especially so for the often abused Jews. The Persian Empire began with the Achaemenid dynasty which lasted over 370 years. The eponym (where it gets its name) of this dynasty was King *Achaemenes* (700 BC) whose name can be translated "having a friend's mind."

One of the first orders after defeating the Babylonians, allowed the Jews to return to their homeland after 70 years of captivity in Babylon.

Persian generals rarely burnt a city to the ground, but instead accepted terms of surrender. Such benevolence during war was unheard of among the Assyrians and Babylonians who were famous for their sadistic tactics of war and intimidation.

Persian kings wished to be remembered as gardeners. Gardens were held in such high

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esteem in Persian culture. The Word “Paradasia” in Old Persian became “Paradise” in Ancient Greek. Paradasia was a Persian garden at Parsagon.

Persians were Zoroastrians, but were very tolerant and even encouraging toward other people’s religions. There is even shrine today at the supposed “tomb of Daniel.” In Zoroastrianism, the creator Ahura Mazda is all good, and no evil originates from Him. Thus, in Zoroastrianism good and evil have distinct sources, with evil (druj) trying to destroy the creation of Mazda (asha), and good trying to sustain it.

4. Progressive and Rich.

The Persian Empire was rich and its ruling philosophies made fertile ground for ingenuity and invention. The Persians minted gold and silver coins and the game of chess ("shatranj") was developed in Persia.

Medes and Persians were originally nomadic, but as they became farmers they needed water. They found this water from rocks— “aquafa” or underground water. 2000 years before Rome’s aquaducts, the Persians channeled great amounts of water over long distances across hot dry areas with minimal loss and leakage. Water means food. And this water was like a carrot dangled before neighboring tribes. Many people moved to the Persian cities with running water!

The Persian Empire was divided into 30 Satrapies or governorships and at one time had not one capital but four! Pasargadae, Ecbatana, Persepolis, Susa, Babylon at one time or another were all Persian capitals. On New Years Day, the vernal equinox, November 22, 30 representatives from the 30 satrapis brought to Darius gifts. They brought diverse and lavish treasures: bowls, animals, exotic presents, rare garments, precious metals, and etc. Gift receiving was one way of ensuring the loyalty of their subjects.

In Persian heritage, men & women were often given equal opportunity. Princesses and queens were viewed as role models. Many warrior ladies were captains of armies..

Following is a list of some heroins of Persian legend:

- Empress Azamidkoht , Sassanid
- Empress Purandokht, Sassanid
- Commander Apranik of Sassanid Army
- A Sassanid Army general was a woman
- Achaemenid unit of female warriors
- Immortal Commander Atteshbod, Pantea
- Achaemnid Dynasty Naval Commander Artemisa

E. Who ruled the Persian Empire?

Cyrus II (559-530)	Artaxerxes I (465-424)	Artaxerxes III 359-338
Cambyes II (530-522)	Xerxes II 424-423	Arses 338-336
Darius I (522-486)	Darius II 423-404	Darius III 336-330
Xerxes I (486-465)	Artaxerxes II 404-359	

Prominent Persian Kings

F. Cyrus II (Cyrus the Great), 549-530 BC

In the sixth year of Nabonidus king of Babylon Cyrus II, the Achaemenid "king of Anshan" in Elam, revolted against his grandfather and king Astyages, "king of the Medes", at Ecbatana. Astyages' army betrayed him to his enemy, and Cyrus II established

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himself at Ecbatana, thus putting an end to the empire of the Medes.

Three years later Cyrus II had become king of all Persia, and was engaged in a campaign in northern Mesopotamia. Meanwhile, Nabonidus had established a camp in the desert, near the southern frontier of his kingdom, leaving his son Belshazzar in command of the army at Babylon. Nabonidus tried to head off the advancing Persian army before it reached Babylon but he was soundly defeated. Nabonidus himself retreated to the safety of Babylon. Two days later, the Persians entered Babylon without a fight and Nabonidus was promptly turned over by the Babylonians.

A few days afterwards, the son of Nabonidus died. A public mourning followed, lasting six days, and Cambyses (Cyrus II's son) accompanied the corpse to the tomb.

Cyrus now claimed to be the legitimate successor of the ancient Babylonian kings and the avenger of Bel-Marduk, who was assumed to be wrathful at the impiety of Nabonidus in removing the images of the local gods from their ancestral shrines to his capital Babylon. Nabonidus, in fact, had excited a strong feeling against himself by attempting to centralize the religion of Babylonia in the temple of Marduk at Babylon, and while he had thus alienated the local priesthoods, the military party despised him on account of his old fashioned tastes. He seemed to have left the defense of his kingdom to others, occupying himself with the more congenial work of excavating the foundation records of the temples and determining the dates of their builders.

Cyrus promptly allowed exiles to return to their own homes. The feeling was still strong that none had a right to rule over western Asia until he had been consecrated to the office by Bel and his priests; and accordingly, Cyrus henceforth assumed the imperial title of "King of Babylon."

Cyrus II had three capitals: Babylon, Susa and Ecbatana. The first city he built, he was buried in, Pasargadae. Cyrus' tomb is relatively unadorned, simple, elegant, and modest at just 36 feet tall. He is famous for his love of gardens even though he is legendary in his military successes. His gardens were called *Paradasia—paradise*.

Cyrus the Great is the only gentile called "mashiyach" in the Hebrew Bible. (Isa. 45:1 "anointed" → usually a consecrated person as a king, priest, or saint; specifically, the Messiah). Cyrus II believed in religious and cultural tolerance. He liberated the Jews from Babylon and allowed them to return to Israel. Toleration was the key word regarding religion in the vast Achumenid Empire.

It has been said, "Cyrus has always had good press."

Historians call him a "Humanitarian."

Greek Historian Zelophon 4th century BC, said of Cyrus the Great: "A man of wisdom, resilient in spirit and guilelessness."

The Bible called him "Mashiyach".

The Persians called him "Father."

The Conquered Greeks called him "Just and Worthy Lawgiver and Ruler."

CYRUS CYLINDER

The Cyrus Cylinder is an ancient clay cylinder, now broken into several fragments, on which is written a declaration in Akkadian cuneiform script in the name of the Achaemenid Persian king Cyrus the Great. It dates from the 6th century BC, was

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discovered in the ruins of Babylon in 1879, and is currently in the British Museum. The UN promotes the Cyrus Cylinder as "an ancient declaration of human rights". The Cylinder was created following the Persian conquest of Babylon in 539 BC. The text says that Cyrus entered the city in peace. The Babylonian king Nabonidus was defeated by the Persians and was deposed by Cyrus, who replaced him as ruler of Babylonia. The text on the Cylinder commemorates the Persian victory and praises Cyrus's kingly virtues, listing his genealogy as a king from a line of kings. The deposed king is denounced as an impious oppressor of the people of Babylonia. The victorious Cyrus is portrayed as having been chosen by the chief Babylonian god Marduk to restore peace and order to the Babylonians. The text says that Cyrus was welcomed by the people of Babylon as their new ruler and entered the city in peace. It appeals to Marduk to protect and to help Cyrus and his son Cambyses. It exalts Cyrus's efforts as a benefactor of the citizens of Babylonia who improved their lives, repatriated displaced peoples and restored temples and cult sanctuaries across Mesopotamia. It concludes with a description of the work of Cyrus in repairing the city wall of Babylon, in which he found a similar inscription by an earlier Babylonian king.

Cyrus's declaration shows how he sought to obtain the loyalty of his new Babylonian subjects by stressing his legitimacy as king, and showing his respect for the religious and political traditions of Babylonia. It has widely been regarded as an instrument of ancient Mesopotamian propaganda, most likely created by the Babylonian priests of Marduk working at the behest of Cyrus.

The Cylinder has also been linked to the repatriation of the Jews following their Babylonian captivity, a deed which the Book of Ezra attributes to Cyrus. A passage referring to the restoration of cult sanctuaries and repatriation of deported peoples has been widely interpreted as evidence of a general policy under which the Jews were allowed to return home, although it identifies only Mesopotamian sanctuaries, and makes no specific mention of Jews, Jerusalem or Judea.

539 BC: Cyrus II of Persia sacks Babylon and frees the Jews

530 BC: Cyrus II dies in Battle and Cambyses son of Cyrus II becomes king of Persia

525 BC: Cambyses of Persia conquers Egypt at the battle of Pelusium

522 BC: Cambyses dies and civil war erupts. Eventually, Darius surfaces as the strongest.

G. Darius II (Darius the Great), 550-486 BC

Darius the Great was arguably the greatest Persian King. Thirty nations were under Darius' power. He was called "the king of kings." Darius was a distant cousin of Cyrus II and a general in the Persian army.

Darius was one of the greatest builders of all time. Darius operated with four capitals: Babylon, Susa, Ecbatana, and **Persepolis**. Esther mentions Susa as the capital, but Darius wanted a capital of his own, so he built one—*Persepolis*. The terrace square was huge at 125,000 sq. mi. and had walls more than 60 feet high and 30 feet thick. All Persian construction was done by PAID workers and not slaves. They were nomads living in tents, so cities were stone tents as it were, tent building. Apadana=stone tent building, magnificent audience hall. Pillars of stone, replacing cedar tent pillars. Gold silver

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adorning, expensive tapestries, Halls filled with carved reliefs. Water and draining system, entire land was “engineered” dug, soil, drain pipes, underground water. Alexander the Great supposedly called Persepolis “the richest city under the sun”. Darius II built the *Royal Road*—a stone road with rest stations every 18 miles with a total of 111. Watchmen were set for safety. The Royal Road stretched from Turkey to Iran (1,615 miles) allowing a journey on horseback to be made in 6 to 7 days. The road crossed rivers and mountains. The road connected Susa, Persepolis, Sardis, and the Mediterranean shore. The Royal Road encouraged trade by its convenience and safety. Also, it allowed a speedy mail carrying service. The messengers could change their horses at each station and reach their destination sooner. This system was a prelude to the *Pony Express* and modern day Postal Systems. Though built 500 years or so before Christ’s birth, advancements like the Royal Road are definitely significant to the New Testament Church. The Persian Royal Road was built over by the Greeks and by the Romans. Perhaps it inspired the network of roads the Romans engineered. All in all, speedy spread of the New Testament Gospel of Grace definitely would need roads and a network already in place where ideas could be exchanged. The Royal road was a historical and engineering feat and part of God’s plan in preparing for Christ’s coming.

“Darius’ Canal” linked the Nile and the Red Sea . It spanned east to west 130 miles long and took 7 years to complete. The “canal” was not all water, but ships were rolled and transported during each shallow portion of the ‘canal.’

Darius attacked Greece with 70,000 men who was able to march across the water! He accomplished linking Asia to Europe by a system of ships, planks, and anchors. By this engineering marvel he was able to take Macedonia.

At the Battle of Marathon, Greeks were outnumbered 10 to 1. A legendary runner ran 26.2 miles in time to warn the city and the Greeks won. Darius returned home but he dies on his way to quell a rebellion in Egypt in 486 BC. Having learned a lesson from the chaos that erupted when Cyrus II died, Darius named Xerxes his son as his successor. 521 BC: Darius becomes king of Persia divides Persia into satrapies and expanded the empire beyond the Indus River .

518 BC: Darius founds the new capital of Persia, Persepolis

514 BC: the Persian king Darius invades Scythia

500 BC: Darius makes Aramaic the official language of the Persian empire

490 BC: Darius of Persia attacks mainland Greece

485 BC: Darius dies and Xerxes becomes king of Persia

H. Xerxes, 486-465 BC

Xerxes had to deal with a rebellion in Egypt and in Babylon at the beginning of his reign. After which he attacked the Greeks. Why? Possibly it was a Preemptive attack or maybe he was cleaning up business after his father’s loss at Marathon.

Xerxes, joined with the Carthaginian Navy, began a complex land-sea assault against Greece. He dug a canal in 6 months across the Isthmus. At Hellespont, the Persians copied Darius’ pontoon, with 476 ships, two large cables tying the ships together. The Persians managed to connect Asia and Europe with a bridge and march across the

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Bosporous.

At Thermopile, the Greeks stymied the massive Persian army though 20 times larger than the Spartan led Greek forces. Slowing down Xerxes down at Thermopile allowed the Grecian forces time to gather.

When Xerxes reached Athens, it was deserted. Tolerance had been the hallmark of Persian kings, but Xerxes burnt Athens to ground, and in the morning he ordered Athens to be rebuilt. At the same time Greek General Thermisticles was setting his trap in the tiny bay of Salamis, Greeks won this battle decisively. Xerxes returned home defeated and no longer invincible. Artemisia, a Persian female admiral, was the lone survivor. Her survival skills impressed Xerxes so that he said “My men are becoming woman and my women are becoming men.”

The Persian attack of Athens launched it into its Golden age, but left the Persian Empire vulnerable. 480 BC Marks the peak of the Persian Empire. 465 BC Xerxes died, leaving the empire to Artaxerxes.

I. Artaxerxes I, 465-424 BC

When Artaxerxes became king, Persepolis (construction started under Darius II) was still under construction. The “Hall of 100 Columns”, 200 by 200 feet, perfectly vertical, was built with only stone mallets and bronze chisels. 353 BC one of the 7 wonders of the ancient world the Mosuleum of Mosul was built 135 feet tall.

After Greece invaded Memphis, Artaxerxes left his building project at Persepolis to return Egypt to Persian control. This was the last great battle victory for Persia.

465 BC: Artaxerxes I Longimanus becomes king of Persia. 424 BC: Artaxerxes I dies leaving no heir. Xerxes II becomes king of Persia. 404 BC: Artaxerxes II Mnemon becomes king of Persia. 358 BC: Artaxerxes III Ochus becomes king of Persia

J. Darius III, 336-331 BC

A distant relative to Artaxerxes, Darius III is remembered as the king who lost an empire. Alexandar the Great had adopted Persia’s policy of no pillaging and burning after victories over Persia, but Persepolis was the exception. Persepolis was burned as a symbolic gesture. Darius III escaped capture, but was murdered by a close ally. During the summer of 333 BC, the last Achumenid King died. Alexander gave him a magnificent funeral and later married his daughter. Alexander named himself an “Achemenid King” and finished writing the story of the Persian Empire. Alexander didn’t *build* an empire like Persia had, He *conquered* one.

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Study Questions Two

Chapter 2: Persian Empire

5. Where is Persia?
6. The land of Persia is now known as Iran.
7. How large was the Persian Empire in square miles at its largest? Also list Greece, Persia, Rome in order of largest to smallest in terms of geographic size.
8. The empire encompassed approximately 3.1 million sq. mi. PERSIA, ROME, GREECE.
9. List the three major peoples that originally settled Persia in order of their dominance of the area. (first to last)
10. What king rebelled against the Medes establishing Achaemenid dominance in Persia?

h. List 4 details about the Persians that illustrate what the Persian Empire was like.

(various answers appropriate see pages 12-13.)

11. When the son of Babylonian king Nabonidus died, who accompanied the corpse to its tomb?
- 12.
13. How did Nabonidus excite negative feelings against himself among his own people? By attempting to centralize the religion of Babylonia in the temple of Marduk at Babylon, and the military party despised him on account of his old fashioned tastes.
14. What were Cyrus II's gardens called?
15. Give 3 examples of what people have said about Cyrus the Great.
16. "Humanitarian." , "A man of wisdom, resilient in spirit and guilelessness." , "Mashiyach", "Father.", "Just and Worthy Lawgiver and Ruler."
17. Contrast how Cyrus II presented himself with how he painted Nabonidus to be. (hint: *Cyrus Cylinder*) Cyrus has kingly virtues, has a genealogy as a king from a line of kings. Nabonidus is denounced as an impious oppressor of the people of Babylonia.
18. Who is arguably the greatest Persian king?

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19. What is the name of the capital city Darius started to build?
20. In your own words, explain how Persian accomplishments like the *Royal Road* are significant to the New Testament Church.
21. Speedy spread of the New Testament Gospel of Grace definitely would need roads and a network already in place where ideas could be exchanged.
22. How was Persian construction different from Egyptian construction?
23. Persian construction was done by paid workers and not slaves.
24. Tell something unique about Xerxes battle against the Greeks.
25. a) He built an engineering marvel of a pontoon connecting Europe and Asia.
26. b) He burnt Athens to the ground.
27. Where was the last great victory of the Persian empire won?
28. How is Darius II remembered? As the king who lost an empire.

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Quiz Two

Chapter 2: Persian Empire

29. Where is Persia?
30. The land of Persia is now known as Iran.
- 31.
32. How large was the Persian Empire in square miles at its largest?
33. The empire encompassed approximately 3.1 million sq. mi.
34. List the three major peoples that originally settled Persia in order of their dominance of the area. (first to last)
- 35.
36. What king rebelled against the Medes establishing Achaemenid dominance in Persia?
37. Persian Cyrus the Great defeated the king of Media.

f. List 2 details about the Persians that illustrate what the Persian Empire was like.

(various answers appropriate see pages 12-13.)

- 38.
39. 7. What were Cyrus II's gardens called?
- 40.
- 41.
42. 8. Give 3 examples of what people have said about Cyrus the Great.
43. "Humanitarian." , "A man of wisdom, resilient in spirit and guilelessness." ,
"Mashiyach", "Father." , "Just and Worthy Lawgiver and Ruler."
44. Contrast how Cyrus II presented himself with how he painted Nabonidus to be.
(hint: *Cyrus Cylinder*) Cyrus has kingly virtues, has a genealogy as a king from a line of kings. Nabonidus is denounced as an impious oppressor of the people of Babylonia.
- 45.
46. Who is arguably the greatest Persian king?

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- 47. What is the name of the capital city Darius started to build?
- 48. In your own words, explain how Persian accomplishments like the *Royal Road* are significant to the New Testament Church.
- 49. Speedy spread of the New Testament Gospel of Grace definitely would need roads and a network already in place where ideas could be exchanged.
- 50. BONUS: How was Persian construction different from Egyptian construction?
- 51. Persian construction was done by paid workers and not slaves.

Ch. 3 – Greek Empire

INTRODUCTION

The Greeks did not “build” an empire in the same sense that the Persians did. The Greeks “conquered” an empire. The Greek Empire was essentially (with exceptions) the Persian Empire under Greek mastery. Just as Cyrus the Great announced himself as successor to the Babylonian throne, Alexander of Macedon declared himself to be successor to the Persian throne. The Seleucid Empire [330-170 BC], established by Alexander the Great, is also referred to as the “Hellenistic Period”. Hellenism is the adoption or imitation of ancient Greek language, thought, art, or customs.

Greek Historical Ages

K. Neolithic Age (BEGINNING- 2900 BC)

The most domesticated settlements were in Near East of Greece. People traveled to Grecian areas mainly due to overpopulation. These people introduced pottery and animal husbandry in Greece.

L. Early Bronze Age (2900 - 2000BC)

Crete and Aegean islands settlements were started in during the Bronze Age. The Greek colonies were pretty small being made of 300 to 1000 people.

M. Minoan Age (2000 - 1400 BC)

The Minoans were the first people to create civilization in Europe. They were centered on the island of Crete. The Minoan civilization is named after the legendary king Minos.

N. Mycenaean Age (600 - 1100 BC)

The Mycenaean Age was a period of high cultural achievement, forming the backdrop and basis for subsequent mythology. It was named for the kingdom of Mycenae and the archaeological site where fabulous works in gold were unearthed. The Mycenaean Age was cut short by widespread destruction ushering in the Greek Dark Age.

O. The Dark Ages (1100 - 750 BC)

Greek culture enters the so-called Dark Ages, characterized by the disappearance of writing and a decline in architecture and other aspects of material culture. After the Trojan Wars the Mycenaeans went through a period of civil war, the country was weak and a tribe called the Dorians took over. Some speculate that Dorian invaders from the north with iron weapons laid waste to the Mycenaean culture. Others look to internal dissent, uprising and rebellion, or perhaps some combination. (The Dorians were one of the three main groups of people of ancient Greece, the others being the Aeolians and the Ionians, who invaded from the north in the 12th and 11th centuries BC.)

P. Archaic Period (750 - 500 BC)

The Archaic Period in Greece is defined through the development of art, specifically through the style of pottery and sculpture, showing the specific characteristics that would

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later be developed into the more naturalistic style of the Classical period. The Archaic period saw advancements in political theory, especially the beginnings of democracy, as well as in culture and art. The knowledge and use of written language which was lost in the Dark Ages was re-established. Greek city-states are formed from tribal communities. These grow up around marketplaces and include Athens, Thebes and Megara on the Greek mainland. The Greek city-states are considered the most famous units of Greek political life to develop in this society.

Q. Classical Period (500-336 BC)

Classical period of ancient Greek history, is fixed between about 500 B. C., when the Greeks began to come into conflict with the kingdom of Persia to the east, and the death of the Macedonian king and conqueror Alexander the Great in 323 B.C. In this period Athens reached its greatest political and cultural heights: the full development of the democratic system of government under the Athenian statesman Pericles; the building of the Parthenon on the Acropolis; the creation of the tragedies of Sophocles, Aeschylus and Euripides; and the founding of the philosophical schools of Socrates and Plato. In the period from 500-336 BC Greece was divided into small city states, each of which consisted of a city and its surrounding countryside.

R. Hellenistic Period (336-146 BC)

S. The word “Hellenistic” comes from the greek word *Hellas* which simply means "Greece". The Hellenistic period is placed between the conquest of the Persian Empire by Alexander the Great and the establishment of Roman supremacy, in which Greek culture and learning were pre-eminent in the Mediterranean and Asia Minor.

Alexander the Great

T. Alexander’s Father: Philip of Macedon

King Philip of Macedon is responsible for conquering Greece in 338 BC and for uniting the individual Greek city-states. Philip died in 336 BC and was succeeded by his son Alexander.

U. Alexander’s Life

52. 20-Year Old King and Conqueror

At age twenty, Alexander succeeded his father as king of Macedonia, but Alexander’s ambitions were not limited to that region. He shortly began his campaign to acquire new territory in Asia. Within four years, Alexander conquered the entire Persian Empire (including Asia Minor, Egypt, Persia, Syria and Mesopotamia). Alexander conquered the known world by 331 BC.

This was God ordained and was prophesied in Daniel 2:39 (Approx. 600 BC). “And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.” Daniel’s prophecy is precise and accurate.

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53. Showed kindness to the Jew

Even though the Greeks destroyed many cities they conquered, Jerusalem was spared. God protected the city allowing for the future ministry of Jesus in it. Alexander also granted unique and special privileges to Jews including freedom to worship God.

54. Died in Babylon at the age of 33 (323 BC)

Alexander returns to Persia in 323 BC, where he dies of fever in his intended capital Babylon. Before his death, Alexander was the ruler of the largest empire the world had seen. It is recorded that Alexander was disappointed having “nothing left to conquer.” Hellenistic Greece, a combination of Greek and western Asian cultures, lasts from Alexander's time until the beginning of the Christian era

V. Alexander's Influence

Alexander's conquest of the known world made Greece an extraordinary power. Greek language and culture called “Hellenism” flourished throughout the world. The process of the world becoming more and more “Greek” is known as “Hellenization.” Alexander is very much responsible for the hellenization of the world. Alexander was also instrumental in the building of many new cities.

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The Grecian Empire Divided

Following Alexander's untimely death in 323 BC, the Grecian empire was thrown into a great power struggle because Alexander had left no successor. The strongest of Alexander's generals engaged in many wars against each other until the decisive battle of Ipsus in 301 BC. It was at Ipsus where four Greek Generals achieved dominance above others and the entire empire was divided into four major



states under the separate rules of Seleucus, Lysimachus, Cassander and Ptolemy.

Daniel saw in vision this four-way division of this empire. Dan. 11:3-4:

... his kingdom shall be broken, and shall be divided toward the four winds of heaven;... We will study the two generals that most intimately affected the Jews: A. Ptolemy and B. Seleucus.

W. Ptolemy

55. Geography

Ptolemy's domain Centered in Egypt with Alexandria as his capital. The Ptolemaic kings Dominated Palestine for 120 years. Although not free, the Jews fared well during this period.

56. Succession of Rulers

The succession of rulers of this portion of the empire are referred to as the "Ptolemies." Under Ptolemy Philadelphus seventy-two Jewish scholars translated the Hebrew O.T. into Greek. This is called The Septuagint. Cleopatra who died in 30 BC was the last ruler of the Ptolemaic dynasty.

X. Seleucus

57. Geography

The Seleucid Empire was centered in Syria with Antioch as its capital. With Palestine as a land bridge connecting three continents, it was constant victim of rivalry between the Ptolemies and the Seleucids. Palestine's location between Egypt and Syria (Ptolemaic and

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Seleucid capitals respectively) caused it to be a constant object of desire in a military struggle for strategic advantage.

58. Succession of rulers

Rulers in this portion of the empire are referred to as “Seleucids”.

Seleucid king, Antiochus III (Antiochus the Great) was of an anti-christ spirit. He hated the Jews and did everything in his power to pollute their system of worship.

He promptly replaced the High priest and made it a political position to be sold to the highest bidder. [Replaced Onias III with Onias’ brother Jason – A Hellenizer who wanted to turn Jerusalem into a Greek city state] A gymnasium was built in Jerusalem (Under Jason). Jewish young men exercised nude in Greek fashion. Track races opened with invocations to pagan gods. Many Jewish priests attended these events
Replaced Jason with Menelaus, another Hellenizer who offered Antiochus higher tribute for the office. Jews who opposed the paganization their culture were called Hasidim or Hasideans – “pious people.”. These pious Jews resented the selling of this sacred office to the highest bidder.

Launched an invasion of Egypt but Rome intervened. Outside Alexandria (the capital of the Ptolemies) a Roman envoy drew a circle around Antiochus and demanded that before he step out of the circle he promise to leave Egypt with his troops. Antiochus, who had been a hostage for twelve years in Rome, withdrew his men not wanting to face the wrath of the powerful Romans.

Revolt of the Maccabees

Syrian rule was harsh to the Jew (Selucids)

Selucid rule was marked by harsh religious persecution and a strong anti-Christ spirit.

The Jews revolted against the Syrians

59. Led by an aged priest name Mattathias. This elder bravely withstood a Syrian official after which he had to flee to the hills with his five sons. From here he and his sons wage very successful guerrilla warfare.

60. Judas the Hammer, a son of Mattathias, Became the leader when his father died. He was even more successful than his father with Guerilla style warfare and was able to retake Jerusalem. He repaired the temple and restored temple sacrifices to practice. Judas received the surname of “Maccabaeus” from “maqqaba” meaning a *hammer*. This name probably was given due to his fierce fighting style

The Jews were eventually granted their independence

Gained religious freedom

Jewish sects formed

Pharisees

Sadducees

Preparing the New Testament setting

Religious corruption

Political systems put in place

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The Seluecid Empire was defeated by the Romans in 63 BC
146-30 BC: Greece - Between these years, nearly all Hellenistic territory becomes subject to Roman rule.

Hellenization

Why do we study Greek history in “New Testament Introduction”? The Greeks have left an indelible mark (*can't be removed*) on history and Christianity. Hellenism is the adoption or imitation of ancient Greek language, thought, art, or customs.

Y. GREEK MENTIONED IN N.T.

Lu 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. (John 19:20)
Mr 7:26 ; Ac 16:1,3 Ac 21:37 Ro 1:16 Ro 2:9,10 Ro 10:12 Ga 2:3 Ga 3:28 Col 3:11

Z. GREEK INFLUENCE ON THE NEW TESTAMENT AND THE EARLY CHURCH

Latin and Greek were the two main languages of the Roman Empire for commerce, education and politics.

The New Testament was originally written in Greek though at the time of Latin speaking Roman rule! Most of the scholarly literature at the time of the Roman Empire was written in Greek by Greek scholars and philosophers. Greek was the language of commerce even during the Roman Empire. Especially around the Mediterranean Sea, Greek was an internationally spoken language.

Why isn't the New Testament written in Hebrew?

At least three times (Romans 11:13; I Tim. 2:7; 2 Tim. 1:11) Paul describes himself as an “apostle to the Gentiles.” Though the Gospel message is open to the Jew, the New Testament Message is largely to the Gentile world that they might in turn provoke the Jews to Jealously. (Romans 11:11)

Did Jesus and the disciples speak Greek?

Much archaeology evidence supports the supposition that the Jews during Jesus time even spoke Greek if only as a third language (Hebrew & Aramaic). Over 1,600 Jewish funerary inscriptions (epitaphs) have been uncovered dating from 300 BC to 500 AD and 70% of which are written in Greek! Two-thirds of the epitaphs discovered in Palestine are written in Greek.

A reference to Greek-speaking Jews is found clearly in the book of Acts. In Acts 6:1 certain early Christians in Jerusalem are spoken of as being "Hellenists."

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians (Hellenistai) against the Hebrews (Hebraioi), because their widows were neglected in the daily ministration" (Acts 6:1).

Who were these Hellenists or "Greeks"? The term applies to Greek-speaking Jews, in whose synagogues Greek was spoken, and where undoubtedly the Septuagint Scriptures were commonly used. This is verified in Acts 9:29 where we read: "And he (Saul, whose name was later changed to Paul) spake boldly in the name of the Lord Jesus, and disputed against the Grecians . . ." The "Grecians" or "Hellenists" were the Greek-speaking Jews,

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who had their own synagogues, even in Jerusalem.

Similarly, when Jesus conversed with the Roman centurion, a commander of a troop of Roman soldiers, the centurion most likely did not speak Aramaic or Hebrew. It is most likely that Jesus conversed with him in Greek, the common language of the time throughout the Roman empire (see Matt.8:5-13; Luke 7:2-10; John 4:46-53). A royal official of Rome, in the service of Herod Antipas, a Gentile, would most likely spoken with Jesus in Greek.

In addition, we find that Jesus journeyed to the pagan area of Tyre and Sidon, where He spoke with a Syro-Phoenician woman. The Gospel of Mark identifies this woman as Hellenes, meaning a "Greek" (Mark 7:26). The probability is, therefore, that Jesus spoke to her in Greek.

Even more remarkable, however, is the account in John 12, where we are told: "And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus" (John 12:20-21). These men were Greeks, and most likely spoke Greek, which Philip evidently understood, having grown up in the region of Galilee, not the back-water region many have assumed, but "Galilee of the Gentiles" (Matt.4:15) -- a place of commerce and international trade, where Greek would have been the normal language of business.

"Two of Jesus' disciples are only known by their Greek names: Andrew and Philip. In addition, there are several incidents in Jesus' ministry when he spoke to people who knew neither Aramaic nor Hebrew. Thus unless a translator was present (though none is ever mentioned), their conversations probably took place in the Greek language. Probably Jesus spoke Greek during the following occasions: the visit to Tyre, Sidon and the Decapolis (Mark 7:31ff), the conversation with the Syro-Phoenician woman (Mark 7:24-30; compare especially 7:26) and the trial before Pontius Pilate (Mark 15:2-15; compare also Jesus' conversation with the 'Greeks' in John 12:20-36)".

Luke the Beloved Physician

Luke the physician, who wrote the gospel of Luke and the book of Acts, was a highly trained physician who evidently was trained in his craft at Alexandria, Egypt. He addresses his gospel to the "most excellent Theophilus" (Luke 1:3), as he does also the book of Acts (Acts 1:1). Theophilus, from his name, was undoubtedly a Greek. The gospel of Luke and book of Acts were undoubtedly written by Luke in the Greek language.

Says the *New Bible Dictionary*: "It is generally admitted that Luke is the most literary author of the New Testament. His prologue proves that he was able to write in irreproachable, pure, literary Greek" (p.758). "From the literary style of Luke and Acts, and from the character of the contents of the books, it is clear that Luke was a well-educated Greek."

The apostle Paul was the apostle to the Gentiles. He spoke Greek fluently, and used it continually as he went throughout the Roman world preaching the gospel. Only when he was in Judea, and Jerusalem, did he generally use Hebrew (Acts 22:2). In writing his epistles to the churches throughout the region -- Rome, Corinth, Ephesus, Galatia,

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Philippi -- undoubtedly he also wrote in the Greek language.

The Sadducees were heavily Greek influenced.

According to *Holman Bible dictionary*, The Sadducees were religious group which formed during the period between the Testaments when the Maccabees ruled Judah. They took their name from one of David's copriests, Zadok, and claimed descent from him.

Their name meant "righteous ones."

The history of the Sadducees appear to end with the destruction of Herod's Temple in 70 AD, but it is very probable the movement merely evolved into 1st century Gnostics

(heavily Greek influenced religion/philosophy that emphasizes the worship of knowledge). Historian Josephus Flavius listed the beliefs of the Sadducees as follows:

there is no fate

God does not commit evil

man has free will; "man has the free choice of good or evil"

the soul is not immortal; there is no afterlife, (rejected belief in resurrection) and

there are no rewards or penalties after death

Furthermore, the Sadducees rejected the oral law as proposed by the Pharisees. Rather, they saw the written law as the sole source of divine authority. The written law, in its depiction of the priesthood, corroborated the power and enforced the importance of the Sadducees in Judean society.

307 BC: Ptolemy founds the library of Alexandria

AA. Greek Influence on History

There were only a few historians in the time of Ancient Greece. Three major ancient historians, were able to record their time of Ancient Greek history, that include Herodotus, known as the 'Father of History' who travelled to many ancient historic sites at the time, Thucydides and Xenophon.

Most other forms of History knowledge and accountability of the ancient Greeks we know is because of temples, sculpture, pottery, artefacts and other archaeological findings.

Much of what we know and believe concerning ancient history was compiled by Greek Historians. **Herodotus** (Greek: Ἡρόδοτος *Hēródotos*) was an ancient Greek historian who lived in the 5th century BC (c. 484 BC – c. 425 BC). He was born in Caria, Halicarnassus (modern day Bodrum, Turkey). He is regarded as the "Father of History" in Western culture. He was the first historian known to collect his materials systematically, test their accuracy to a certain extent and arrange them in a well-constructed and vivid narrative.^[1] He is exclusively known for writing *The Histories*, a record of his "inquiry" (or ἱστορία *historía*, a word that passed into Latin and took on its modern meaning of *history*) into the origins of the Greco-Persian Wars which occurred in 490 and 480-479 BC—especially since he includes a narrative account of that period, which would otherwise be poorly documented;

61. Greek Olympics

The Greeks invented athletic contests and held them in honour of their gods. The Isthmos

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game were staged every two years at the Isthmos of Corinth. The Pythian games took place every four years near Delphi. The most famous games were held at Olympia, southwest of Greece, which took place every four years. The ancient Olympics seem to have begun in the early 700 BC, in honour of Zeus. No women were allowed to watch the games and only Greek nationals could participate. One of the ancient wonders was a statue of Zeus at Olympia, made of gold and ivory by the Greek sculptor Pheidias. This was placed inside a Temple, although it was a towering 42 feet high.

The games at Olympia were greatly expanded from a one-day festival of athletics and wrestling to, in 472 BC, five days with many events. The order of the events is not precisely known, but the first day of the festival was devoted to sacrifices. On the Middle Day of the festival 100 oxen were sacrificed in honor of a God. Athletes also often prayed and made small sacrifices themselves..

On the second day, the foot-race, the main event of the games, took place in the stadium, an oblong area enclosed by sloping banks of earth.

At Olympia there were 4 different types of races; The first was stadion, the oldest event of the Games, where runners sprinted for 1 stade, the length of the stadium(192m). The other races were a 2-stade race (384 m.), and a long-distance run which ranged from 7 to 24 stades (1,344 m. to 4,608 m.). The fourth type of race involved runners wearing full armor, which was 2-4 stade race (384 m. to 768 m.), used to build up speed and stamina for military purposes. On other days, wrestling, boxing, and the pancratium, a combination of the two, were held. In wrestling, the aim was to throw the opponent to the ground three times, on either his hip, back or shoulder. In ancient Greek wrestling biting and genital holds were illegal.

Boxing became more and more brutal; at first the pugilists wound straps of soft leather over their fingers as a means of deadening the blows, but in later times hard leather, sometimes weighted with metal, was used. In the pancratium, the most rigorous of the sports, the contest continued until one or the other of the participants acknowledged defeat.

Horse-racing, in which each entrant owned his horse, was confined to the wealthy but was nevertheless a popular attraction. The course was 6 laps of the track, with separate races for whereupon the rider would have no stirrups. It was only wealthy people that could pay for such training, equipment, and feed of both the rider and the horses. So whichever horse won it was not the rider who was awarded the Olive wreath but the owner. There were also Chariot races, that consisted of both 2-horse and 4-horse chariot races, with separate races for chariots drawn by foals. There was also a race was between carts drawn by a team of 2 mules, which was 12 laps of the stadium track.

After the horse-racing came the pentathlon, a series of five events: sprinting, long-jumping, javelin-hurling, discus-throwing, and wrestling.

The ancient Greeks considered the rhythm and precision of an athlete throwing the discus as important as his strength.

The discus was a circle shaped stone, iron, bronze, or lead. There were different sizes according to age groups. The javelin was a long wooden stick shape with spear head, similar height to that of a person. In the middle was bound a thong for a hurler's fingers to

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grip and guide to the correct angle it was thrown.

To Jump long distances athletes used lead or stone weights to increase the length of the jump. These weights were known as 'halteres' were held in front of the athlete during his ascent, and then swung behind his back and dropped during his descent to help propel him.

BB.Greek Influence on Philosophy

300 BCE: Greece - Epicureanism and Stoicism both originate in ATHENS. Both Epicurus (342-270 BCE) and Zeno, the Stoic (not to be confused with Zeno of Elea), believe in an individualistic and materialistic philosophy. Neither believe in spiritual substances. The soul is thought to be material. The Epicureans believe that pleasure is the highest good, and only by abandoning the fear of the supernatural can one achieve tranquillity of mind. The Stoics believe that tranquillity of mind is only achieved by surrendering the self to the order of the cosmos.

310 BCE: Greece - Hellenistic astronomy is founded by Aristarchus of Samos. His major contribution to Hellenistic thought is his theory that the earth and all other planets revolve around the sun, contrary to ARISTOTLE.

200 BCE: Greece - Under the influence of Carneades, Skepticism arises with doctrines closely tied to Sophism. They teach that because all knowledge is achieved through sense perception, nothing can be known for sure.

CC.Greek philosophy and Christianity

Hellenic philosophy and Christianity refers to the complex interaction between Hellenistic philosophy and early Christianity during first four centuries AD. Jesus of Nazareth lived in Israel-Judah, an Aramaic culture with traditional Jewish philosophies and modes of thought. However Israel was an occupied territory of the Roman Empire, and had, moreover, already been Hellenized for many years before Roman occupation. The conflict between the two modes of thought is recorded in scripture, in Paul's encounters with Epicurian and Stoic philosophers in Acts 17:18, his diatribe against Greek philosophy in 1st Corinthians 1:18-31, and his warning against philosophy in Colossians 2:8.

Over time, however, as Christianity spread throughout the Hellenic world, an increasing number of church leaders were educated in Greek Philosophy. The dominant philosophical traditions of the Greco-Roman world at the time were Stoicism, Platonism, and Epicureanism. Of these, Stoicism and particularly Platonism were readily incorporated into Christian ethics and theology. Christian assimilation of Hellenic philosophy was anticipated by Philo and other Greek-speaking Alexandrian Jews. Philo's blend of Judaism, Platonism, and Stoicism strongly influenced Christian Alexandrian writers like Origen and Clement of Alexandria, as well as, in the Latin world, Ambrose of Milan. One early Christian writer of the 2nd and early 3rd century, Clement of Alexandria, demonstrated Greek thought in writing: "Philosophy has been given to the Greeks as their own kind of Covenant, their foundation for the philosophy of Christ ... the philosophy of the Greeks ... contains the basic elements of that genuine and perfect

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knowledge which is higher than human ... even upon those spiritual objects." (Miscellanies 6. 8) The Church historian Eusebius suggested, essentially, that Greek philosophy had been supplied providentially as a preparation for the Gospel. Augustine of Hippo, who ultimately systematized Christian philosophy, wrote in the 4th and early 5th century: "But when I read those books of the Platonists I was taught by them to seek incorporeal truth, so I saw your 'invisible things, understood by the things that are made' (Confessions 7. 20).

62. Hebrew versus Greek thought regarding God

It was not until the fusion of Platonic and Aristotelian theology with Christianity that the concepts of strict omnipotence, omniscience, or benevolence became commonplace. The Platonic concept of Forms had an enormous influence on Hellenic Christian views of God. In those philosophies, Forms were the ideals of every object in the physical world, and objects in the physical world were merely shadows of those perfect forms. Platonic philosophers were able to theorize about the forms by looking at objects in the material world, and imagining what the "Perfect" tree, or "Perfect" man would be. The Aristotelian view of God grew from these Platonic roots, arguing that God was the Infinite, or the "Unmoved Mover."

Hellenic Christians and their medieval successors then applied this Form-based philosophy to the Christian God. Philosophers took all the things that they considered Good—Power, Love, Knowledge, Size, and posited that God was "infinite" in all these respects. They then concluded that God was omnipotent, omniscient, omnipresent, and benevolent. Further, since God was perfect, any change would make him less than perfect, so they asserted that God was unchanging, or immutable.

Anselm of Canterbury, a medieval monk, defined God as the "Being than which no greater can be conceived." Almost 200 years later, Thomas Aquinas, in his *Summa Theologiae*, article 3, wrote succinctly: "By 'God', however, we mean some infinite good".

With the establishment of the formal church, the development of creeds and formal theology, this view of God as Omni-Everything became nearly universal in the Christian World.

63. Geocentrism

Geocentrism, or the Ptolemaic system, held that the Earth was the center of the universe, and the sun, moon, and stars revolved around the Earth. It was devised by Ptolemy, a Greek. Christian scriptures don't systematically describe a geocentric model of the universe, although many passages speak in passing of the sun and stars "moving in the heavens" as would be apparent to any non-scientific observer at the time, as well as descriptions of the stars "declaring the glory of God." However, with the fusion of Greek with Hebrew thought and the rise of the Catholic Church, the geocentric model was incorporated into Church theological thought along with a great deal of Greek scientific thought.

It was not until the 16th and 17th century that Copernicus, Galileo and Johannes Kepler with his three laws of planetary motion challenged the Ptolemaic system, proving the

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system to be wrong, and trying to prove that Heliocentrism correct. However, in the early 1900s, Albert Einstein proposed his theories on relativity: Special Theory of Relativity and General Theory of Relativity. These theories show that any body of the Universe can be considered the center of the Universe. This fact, can actually be gleaned (incompletely) from the Galilean relativity.

64. The Ontological Argument

Anselm of Canterbury composed the Ontological argument for the existence of God which he believed to be irrefutable. In essence, he argued that because God is by definition the being than which no greater can be conceived, and it is more perfect to exist than not to exist, that conceiving God not to exist was not conceiving God at all – it was conceiving a being less than perfect, which would not be God. Therefore, the argument proceeded, God could not be conceived not to exist.

The Ontological Argument is a defining example of the fusion of Hebrew and Greek thought. Realism was the dominant philosophical school of Anselm's day, and stemmed from Platonism. According to Realism, and in contrast to Nominalism, things such as "Green" and "Big" were known as universals, which had a real existence outside the human imagination, in an abstract realm, as described by Plato. Accordingly, if a concept could be formed in the human mind (as was his concept of God), then it had a real existence in the abstract realm of the universals, apart from his imagination. In essence, if he could imagine God, God existed. Secondly, the Ontological Argument reflected the classical concept of "perfections." There are various kinds of so-called perfections. Size, intelligence, beauty, power, benevolence, and so forth – all these qualities are called perfections. And there are various degrees of these perfections. What is more intelligent is more perfect as regards intelligence; what is more beautiful is more perfect as regards beauty; and so forth. Because existence was more perfect than non-existence, and God was by definition perfect, God existed by definition.

Biblical Hebrew thought, however, contains no reference to such presuppositions. The Platonic concepts of realism, perfections, and a God defined as infinite. This became incorporated into Greek medieval philosophy.

65. Modern debate regarding Hellenic Christian thought

Recently, a great deal of debate has arisen regarding the influence of Platonic thought on Christian Thought. Movements such as Open Theism and Process Theology have argued that the God of the Jews and non-Hellenized Christians was not a God of Infinities, but rather, was the *greatest* in all those respects, and *above* humanity, and all other gods. In support of their position, Open Theists and Process Theologians cite the problem of evil, the problem of prayer, and the problem of sin, which they believe make the existence of an omniscient, omnipotent and benevolent God logically untenable. Roman Catholics, Eastern Orthodox and most Protestants, as well as adherents to the majority of world religions, argue that God is in fact omniscient, benevolent, and omnipotent, and that Open Theism and Process Theology are attempts to belittle the attributes of God. They cite the thought of the majority of Christians for the last 2000 years, as well as the majority of Jews and Muslims.

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Study Questions Three

Chapter 3: Greek Empire

What is Hellenism?

Hellenism is the adoption or imitation of ancient Greek language, thought, art or customs.

What characterized the Greek “Dark Ages”?

The disappearance of writing and a decline in architecture and other aspects of material culture.

Between what two events is the “Hellenistic Period” placed?

The Hellenistic period is placed between the conquest of the Persian Empire by Alexander the Great and the establishment of Roman supremacy.

How did Alexander the Great treat the Jews?

Alexander showed kindness to the Jews.

How and where did Alexander the Great die?

Alexander died of a fever at Babylon in 323 BC.

Why did a great power struggle follow Alexander’s death?

Alexander had left no successor.

Why are the results of this power struggle Biblically significant? (What does the Bible have to say about it?)

Daniel 11:3,4, foretells the four way division of the Grecian empire.

Name two generals who ultimately dominated the Grecian empire and name their respective capitals.

Ptolemy centered in Alexandria, Egypt and Seleucus centered in Antioch, Syria.

Which of these two treated the Jews well and which treated the Jews harshly?

Ptolemy treated the Jews well, but Seleucus treated the Jews harshly.

Under whom was the O.T. translated into Greek and who did the translating?

Under Ptolemy Philadelphus, 72 Jewish scholars translated the Hebrew O.T. into Greek: the Septuagint.

How did Antiochus III change the Jewish priesthood?

He changed the priesthood into a political position to be sold to the highest bidder.

What could have been considered so appalling for a pious Jew concerning the gymnasium built by Jason at Jerusalem?

Jewish young men exercised there in Greek fashion (in the nude) and races began with

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prayers to pagan gods.

Study Questions Three, continued

What were the resistant “pious” Jews called?

Jews who opposed the paganization of their culture were called *Hasidim* or *Hasideans*.

Who led the original resistance to the Seleucid rule?

An aged priest named Mattathias.

What was his son’s name and explain his given “nick name”.

Judas succeeded his father in leading the rebellion and received the name Maccabaeus meaning “the hammer” probably due to his fierce fighting style.

What Jewish sects were formed at this time?

Pharisees and Sadducees

When were the Seleucids defeated by the Romans? (date)

63 BC.

Why do we study Greek history in “New Testament Introduction”?

The Greeks have left an indelible mark on history and Christianity.

What was the common language of trade and business at the time of Jesus?

Greek was the language of commerce or *lingua franca*.

What two disciples are known only by their Greek names?

Andrew and Philip.

Write 3-5 sentences about “Greek Philosophy and Christianity”.

Quiz Three

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BONUS: Why do we study Greek history in “New Testament Introduction”?

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Ch. 4 – Roman Empire

Early Roman History

Rome was founded approximately 753 BC

Rome is named after Romulus the first king.

600 BC-The Forum in Rome is built.

582 BC-Birth of the Greek philosopher and mathematician Pythagoras, on the island of Samos.

509 BC-Establishment of the Roman Republic

508 BC-Creation of the position of Pontifex Maximus as official head of the Roman state religion.

501 BC-Appointment of the first-ever dictator, T. Larcus

434 BC-The terms of office for censors are fixed at four years.

433 BC-The temple of Apollo at Rome is built.

269 BC Beginning of official coinage of the Roman state.

179 BC A new bridge into Rome is completed. It is the first stone bridge, and is called the pons Aemilius. A new basilica is built in Rome by L. Aemilius Lepidus to celebrate his consulship. It is called the Basilica Aemilia.

131 BC-A new set of laws, passed by the tribune G. Papirius Carbo, the leges tabellariae, enacted secret balloting in Rome for the first time.

96 BC The last Ptolemy ruler of Cyrenacia dies, and it is willed over to Rome.

86 BC The orator M. Tullius Cicero completes his first work on rhetoric, De Inventione Rhetorica.

77 BC Julius Caesar conducts his first trial. He prosecutes the governor of Macedonia, Gn. Cornelius Dolabella Minor.

March 20, 44 BC Mark Antony gives “Friends, countrymen, lend me your ears” speech

44 BC Ides of March. March 15, Caesar murdered by Brutus, Cassius, and their co-conspirators acting for the Republicans. Octavian returns from Greece.

42 BC Julius Caesar deified.

37 - 31 BC The Roman poet Horace writes the Satires.

The Pax Romana

The “Pax Romana” or “Roman Peace” was a period of long relative peace in the Roman Empire. The Pax Romana spanned about 209 years: 29 BC to 180 AD. The Pax Romana provided a relatively peaceful setting for the New Testament.

31 BC Battle of Actium. Octavian (Agrippa) defeats Antonius and Cleopatra and effectively takes control of the entire empire.

30 BC The Roman writer and poet, Horace, completes his work the Epodes.

29 BC The doors of the temple of Janus are closed ushering in the Pax Romana or Roman Peace. Dedication of Temple of Divus Julius.

27 BC Octavian named Augustus and is officially the first Emperor of Rome.

23 BC The Senate grants Augustus the titles and powers of Imperium proconsulare maius and tribunicia potestas for life, giving him complete control of the State and **ending the Roman Republic**

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- 23 BC The Roman writer Horace completes his works the Odes.
- 20 BC Reconstruction on the Great Temple in Jerusalem is begun by King Herod Agrippa.
- 19 BC The Roman poet Virgil completes one of the great literary pieces in history, the Aeneid, shortly before his death.
- 12 BC Death of Agrippa.
- 5 BC Estimated date of the birth of Jesus Christ.
- 23 AD-Birth of the Roman historian Pliny the Elder in Italy.
- 26 AD-Pontius Pilate is appointed as the prefect of Judaea.
- 28 AD-John the Baptist is executed by Herod Antipas, son of King Herod in Judae
- 32 - 36 AD-Estimated date of the crucifixion of Jesus Christ.
- 37 AD-Birth of the historian Flavius Josephus, in Jerusalem. Birth of the Emperor Nero, in the town of Antium.
- 39 AD-Caligula marches with the legions to Germania in a 'mock' campaign.
- 40 AD-Emperor Caligula orders that a statue of himself is to be erected in the temple at Jerusalem. Herod delays implementation long enough to prevent wide-spread revolt in Judaea.
- 41 AD- Caligula is assassinated by the Praetorian Guard. Claudius, supposedly found hiding in the curtains of the palace is hailed the new Caesar.
- 44 AD - Judaea is annexed as a Roman province after the death of Herod Agrippa.
- 47 AD - Claudius celebrates the Secular Games, as Rome celebrates the 800th anniversary of the founding of the city.
- 49 AD- Claudius passes an edict expelling all Jews from Rome.
- 50 AD - Claudius adopts Nero as heir.
- 51 AD - Birth of the Emperor Domitian in Rome.
- 54 AD - Death and deification of Claudius. Nero ascends to the throne.
- 56 AD - Birth of the great Roman historian Tacitus, probably in Rome.
- 56 - 57 AD - Nero expels actors from Rome and dictates reforms of circuses and festivals.
- 62 AD - Birth of the Roman historian Pliny the Younger in Italy.
- 62 AD - Nero divorces his wife Octavia and marries his mistress Poppaea Sabina.
- 62 AD - The first signs of volcanic activity are recorded in Mt. Vesuvius, when an earthquake damages some nearby Campanian towns. (Much of which damage would never be repaired prior to its eruption some 18 years later.)
- 64 AD - The Great Fire of Rome speculated to have been started by Nero to make room for his palace. Christians Persecuted as scapegoats. Nero begins construction of the domus aurea (the Golden House).
- 65 AD - Death of Nero's wife, Poppaea, whom he kicked to death after an argument.
- 67 AD - The future Emperor Vespasian is sent to Judaea to put down a Jewish revolt.
- 67 AD - Nero enters the Olympic games and is named the winner of every he event he enters.
- 67 AD - Death of Paul the Apostle.
- 68 AD - Widespread revolt forces Nero to commit suicide, sparking civil war.

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- 69 AD - A fire breaks out on the Capitoline Hill, destroying much of Rome's archives.
- 70 AD - Titus, the son of Emperor Vespasian, captures Jerusalem after a four month siege.
- 79 AD - Mt. Vesuvius erupts burying the towns of Pompeii and Herculaneum. Pliny the Elder suffocates by getting too close in order to record the event.
- 81 AD - Death of Titus, possibly at the hands of his brother Domitian. Domitian succeeds Titus as Emperor.
- 97 AD - The alimenta (a form of social welfare for poor children and aid for farmers) is instituted.
- 101 AD - Death of the historian Flavius Josephus.
- 109 AD - The Roman writer Tacitus completes The Annals of Imperial Rome and The Histories.
- 114 - 118 AD - Revolt of the Jews in Cyrenaica, Egypt and Cyprus.
- 116 AD - Conquest of much of Parthia by Trajan. The Roman Empire reaches its greatest size, 3.5 million square miles, and an estimated 60 million people.
- 121 AD - Birth of the Emperor Marcus Aurelius in Rome.
- 167 AD - The plague devastates Rome, killing an estimated tenth of the population.
- 274 AD - Birth of the future Christian emperor Flavius Valerius Aurelius Constantius (Constantine the Great) in the city of Naissus in Upper Moesia.
- 275 AD - Death of the Emperor Aurelian, who was stabbed to death by a Praetorian named Mucapor. Replaced by 75 year old Cornelius Tacitus.
- 284 AD - Emperor Diocletian introduces the Edict of Maximum Prices, which fixes wages for people and the price of goods.
- 303 AD - Diocletian persecutes the Christians in earnest.
- 308 AD - Marcellus is appointed as the new Pope in Rome. Exiled in 309 and replaced by Eusebius.
- 311 AD - Publication of the Edict of Toleration by the Emperor Galerius, ending Christian persecution, followed shortly by his death. Death of Diocletian.
- 312 AD - Constantine leads his army from Gaul, investing several towns and winning the support of most of Italy. On the march to Rome, he claimed to have seen the sign of a cross of light, and the words "By this sign, conquer". This is the basis for speculation on Constantine's Christian conversion
- 312 AD - Death of the emperor Maxentius after Constantine's victory at the battle of the Milvian Bridge. Constantine disbands the Praetorian guard.
- 313 AD - Victory of Licinius over Maximinus Daia at the Hellespont is followed by reconciliation of Constantine and Maximinus. Edict of Milan is signed by Emperor Constantine the Great and the Emperor Licinius setting a tone for peace and Christian acceptance.
- 322 AD - St. Peter's Church is constructed in Rome.
- 325 AD - The Council of Nicaea makes Christianity the religion of the Empire
- 326 AD - Constantine executes his son, Crispus, followed by his wife Faustus a year later. She was boiled alive.
- 326 AD - Constantine chooses Byzantium as the new capital of the Empire and renames

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it Constantinople.

332 AD - Birth of the Emperor Julian the Apostate.

337 AD - Constantine had himself baptized by Eusebius, the bishop of Nicomedia.

Shortly before his death. Division of the empire between Constantine's three sons:

Constantine II (west), Constans (middle), Constantius (east).

348 AD - Birth of Jerome, the Christian writer.

362 AD - Julian outlaws the teaching of Christianity.

364 AD - Jovian reverses Julian's anti-Christian edicts. Nominates Valentinian as his heir and dies. Valentinian makes his brother Valens eastern emperor and takes the west for himself. Permanent separation of the empire.

394 AD - The last showing of the ancient Olympic Games is held in this year after it is banned by Emperor Theodosius the Great. There are no games again until 1896.

410 AD - Alaric sacks Rome, the first external capture of Rome in 800 years, and deposes Attalus. Alaric dies shortly after. He is succeeded by Athaulf as the new king of the Visigoths.

475 AD - Romulus Augustulus, son of Hunnic general Orestes installed as the 'last Roman Emperor'. Julius Nepos flees to Dalmatia.

476 AD - End of the Western Roman Empire. With Odoacer's appointment as King, the system of Roman government, first Republic than Imperial ceases to exist. After over a century of near constant invasions and usurpations, the Roman system finally collapses, permanently.

Rome dominated Palestine during NT times

DD. Allowed native vassal rulers in Palestine

Now commenced a new and very important part of the story. The Herods were of Idumaeans (Edom) descent. When Augustus Caesar, in 31 BC, overthrew Mark Antony at the battle of Actium, and he, Herod the Great, was in power when Jesus was born. Eleven members of the Herodian family are mentioned in the New Testament:

Herod the Great Matthew 2:1-3,7,9,12,19,22; Luke 1:5

Ruled Palestine from 37 to 4 BC

An evil ruthless ruler

Sought to destroy the new born King

The sons of Herod ruled separate parts of Palestine

Herod Philip I Matthew 14:3; Mark 6:17; Luke 3:19

Herod Antipas Matthew 14:1,3,6,9; Mark 6:14,16-22,25,27

Herod Archelaus Matthew 2:22

Herod Philip II Luke 3:1

Salome Matthew 14:6; Mark 6:22

Herod Agrippa I Acts 12

Herodias Matthew 14:3-6; Mark 6:17,19,22

Herod Agrippa II Acts 25:13; 26:1

Bernice Acts 25:13,23; 26:30

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Drusilla

Acts 24:24

EE. Roman roads would help to spread the Gospel

FF. Jesus was crucified upon a Roman cross

Crucifixion was a method of execution used by the Romans to punish slaves and foreigners. Hung from a crossbar astride an upright peg, the naked victim was allowed to hang as a public spectacle until dead. No vital organs were damaged, and death was slow agony. Prior to crucifixion, the victim was scourged and made to carry the crossbar to the execution site. The crucifixion of Jesus Christ followed this order of events (Mark 15:15; John 19:17).

Though closely associated with Rome, crucifixion originated with the Phoenicians and Persians. It was practiced from the 6th century BC until the 4th century AD. The Roman emperor Constantine I banned crucifixion in 337.

There appear to be a number of misconceptions regarding the Crucifixion of Jesus. Jesus was NOT the first nor the only person to be crucified. The Romans had used that method of execution for at least 70 years before Jesus was Crucified. In around 40 BC, in Rome, a historian recorded that 2,000 people were crucified in a single day, for the entertainment of Quintilius Varus! About 40 years after Jesus' Crucifixion, the Romans crucified around 500 per day in 70 AD.

Crucifixion was a common mode of punishment among heathen nations in early times. But, it probably was not familiar to the ancient Jews. The modes of capital punishment according to the Mosaic law were, by the sword (Ex. 21), strangling, fire (Lev. 20), and stoning (Deut. 21).

Crucifixion was regarded as the most horrible form of death, and to a Jew it would acquire greater horror from the curse in Deut. 21:23. This punishment began by subjecting the sufferer to scourging. In the case of our Lord, however, his scourging was rather before the sentence was passed upon him, and was inflicted by Pilate for the purpose, probably, of exciting pity and procuring his escape from further punishment (Luke 23:22; John 19:1).

The Greek word for "cross," *stauros*, literally refers to an upright, pointed stake or pale. The word *xylon* is usually "wood" or "tree."

By NT times there seem to have been several different forms of "crosses" commonly used by the Romans. In addition to the single pole (*crux simplex*), most involved the use of at least two separate pieces of wood to construct a frame. However, crucifixion gave executioners opportunity to use their most cruel and sadistic creativity; victims were occasionally hung in grotesque positions by a variety of means. The two cross forms most likely used for the execution of Jesus are the St. Anthony's cross (*crux commissa*), shaped like a "T," or the Latin cross (*crux immissa*), on which the vertical piece rises above both the horizontal cross-bar (*patibulum*) and the head of the victim; the statement in Matt. 27:37 (cf. Luke 23:38) that the inscription was placed "over his head" and most ancient tradition favor the latter.

There are many details surround Christ's death that are absolutely contrary to Jewish law

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and custom. Such as:

The timing of Christ's death. Christ was crucified late on the eve of the Sabbath, as well as the eve of a holiday.

Bodies of delinquents were not buried in private graves (Sanh. vi. 5),

These facts show that the crucifixion of Jesus was an act of the Roman government. That it was customary to liberate one sentenced to death on account of the holiday season is not corroborated by Jewish sources. But many of the Jews suspected of Messianic ambitions had been nailed to the cross by Rome. The Messiah, "king of the Jews," was a rebel in the estimation of Rome, and rebels were crucified (Suetonius, "Vespas." 4; "Claudius," xxv.; Josephus, "Ant." xx. 5, § 1; 8, § 6; Acts v. 36, 37). The inscription on the cross of Jesus reveals the crime for which, according to Roman law, Jesus expired. He was a rebel. Tacitus ("Annales," 54, 59) reports therefore without comment the fact that Jesus was crucified.

Six Critical Moments in Roman History

GG. Julius Caesar's Rise to Power

Gaius Julius Caesar (13 July 100 BC – 15 March 44 BC) was a Roman general and statesman. He played a critical role in the gradual transformation of the Roman Republic into the Roman Empire. Caesar took advantage of the fact the republican machinery had broken down and the central government had become powerless.

HH. Nero

AD 64 Fire of Rome, Nero was at his home in Antium. The Fire burned for 6 days. Evidence that Nero helped try control the fire. 10 of 14 districts burned, ½ million without homes, thousands dead. Nero set on the largest building project rebuilding Rome. FALL of 64 AD, assaulted the temple treasures to fund his building project

II. Jewish Rebellion

AD 66 Judean revolt began. Vespasian and his son Titus were Roman generals sent to end the Jewish revolt. The coliseum at Rome was paid for from the pillaged temple at Jerusalem.

JJ. Revolution

Carthage, North Africa is destroyed by Rome. Tiberius Gracchus son of *Tiberius Gracchus the Elder*. Politician whose legislation reformed stirred up enemies among rich landowners and the senate which eventually led to his assassination.

Gaius Hostilius Mancinus was a Roman consul in 137 BC. During his campaign in the Numantine War, Mancinus was defeated, showing some cowardice, allegedly putting out his fires and trying to flee by night before being surrounded and forced to make peace. According to Plutarch, Tiberius Gracchus was instrumental in bringing about the peace and saving 20,000 Roman soldiers. He returned home something of a hero, but Mancinus was put on trial by the Senate, which refused to accept the treaty

Agrarianism and agrarian have two meanings. One refers to a social philosophy or political philosophy which stresses the moral superiority of a rural life based on farming, as opposed to the supposed corruption of city life, with its banks and factories. Thomas Jefferson was a famous representative agrarian. The term "agrarianism" also means radical proposals for land redistribution, specifically the distribution of land from the rich to the poor or landless. This terminology is common in many countries, and originated from the "Lex Sempronia Agraria" or "agrarian laws" of Rome in 133 BC, imposed by Tiberius Gracchus, that seized the lands of the rich and distributed them to the poor, in "Robin Hood" fashion.^[2]

The growing gap between rich and poor increased tensions in Rome. Slave Wars The Servile Wars were a series of three slave revolts ("servile" is derived from "*servus*", Latin for "slave") in the late Roman Republic. See:

First Servile War: 135 BC – 132 BC in Sicily, led by Eunus, a former slave claiming to be

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a prophet, and Cleon (Cilician)

Second Servile War: 104 BC – 100 BC in Sicily, led by Athenion and Tryphon

Third Servile War: 73 BC – 71 BC in mainland Italy, led by Spartacus

KK.Constantine's Rise to Power –

Milvian bridge was built by consul Gaius Claudius Nero in 206 BC, after he had defeated the Carthaginian army in the Battle of the Metaurus. In 115 BC, consul Marcus Aemilius Scaurus built a new bridge made of stone in the same position, demolishing the old one. In AD 312, Constantine I defeated his stronger rival Maxentius between this bridge and Saxa Rubra, in the famous Battle of Milvian Bridge.

LL.The Fall of Rome

66. The city of Rome eventually to Alaric King of the Goths. By 408 AD era, “Barbarians” had attacked Roman territories constantly: Huns, Vandals, Goths, etc.
67. The Goths had be forced from their home around the Black Sea by Rome and looked fruitlessly for somewhere safe to live within Roman borders.
68. Roman general, Flavius Stilicho, was of semi-barbarian birth and was suppose to work on behalf of the Goths, but he was murdered for his deal he stroked with them. The deal gave the Goths land in exchange for them fighting for Rome. The order did not come from Rome to murder him but from Ravenna in northern Italy, the emperors new headquarters. Emperor Anorius had ruled on the throne since a child and had many barbarian Goths slaughtered
69. The slighted Goth's were desparate for a place to live. Alaric's goal was to hold Rome hostage to force Rome to honor its 'promise' to give them land. August 24, 410 AD, Alaric fell on Rome. 40,000 Goths waited at the Roman gates that were supposedly opened by some of Rome's own citizens.
70. Alaric died just 4 months after the sack of Rome; it was the beginning of the end of the Roman Empire. In 476 AD, the last emperor in the west was deposed. In the east, the Roman Empire continued in another form in Constantinople—the Byzantine Empire.

Ch. 5 – Extra-Biblical Writings

How do we know what we know about the silent years and NT times?

Historians of the Ancient Period

Herodotus, (484 – c. 420 BC), Halicarnassus, "Father of History"

Thucydides, (460 – c. 400 BC), Peloponnesian War

Berosus, (early 3rd century BC), Babylonian historian

Xenophon, (431 – c. 360 BC), an Athenian knight and student of Socrates

Ptolemy I Soter (367 BC — c. 283 BC), General of Alexander the Great, Founder of Ptolemaic Dynasty.

Timaeus of Tauromenium, (c. 345 – c. 250 BC), Greek history

Quintus Fabius Pictor, (c. 254 BC - ?), Roman history

Gaius Acilius, (fl. 155 BC), Roman history

Polybius, (203 – c. 120 BC), Early Roman history (written in Greek)

Sima Qian, (c. 145 - c. 86 BC), Chinese history

Julius Caesar, (100 – c. 44 BC), Gallic and civil wars

Diodorus of Sicily, (1st century BC), Greek history

Sallust, (86 – 34 BC)

Dionysius of Halicarnassus, (c. 60 - after 7 BC), Roman history

Livy, (c. 59 BC – 1h, (? - 25), Roman history

Marcus Velleius Paterculus, (c. 19 BC – c. 31 AD), Roman history

Quintus Curtius Rufus, (c. 60-70), Greek history

Ban Gu, (32 - 92), (Han Dynasty)

Flavius Josephus, (37 – 100), Jewish history

Ban Zhao, (45 - 116), (Han Dynasty)

Thallus, (early 2nd century AD), Roman history

Plutarch, (c. 46 – 120), would not have counted himself as an historian, but is a useful source because of his *Parallel Lives* of important Greeks and Romans.

Gaius Cornelius Tacitus, (c. 56 – c. 120), early Roman Empire

Suetonius, (75 – 160), Roman emperors up to Flavian dynasty

Appian, (c. 95 - c. 165), Roman history

Arrian, (c. 92-175), Greek history

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Study Questions Four

Chapter 4: Roman Empire & Chapter 5: Extra-Biblical Histories

What was “Pontifex Maximus” and when was the position created?

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Quiz Four

Chapter 4: Roman Empire & Chapter 5: Extra-Biblical Histories

Ch. 6 – Introduction to Section Two

New Testament Contextualization

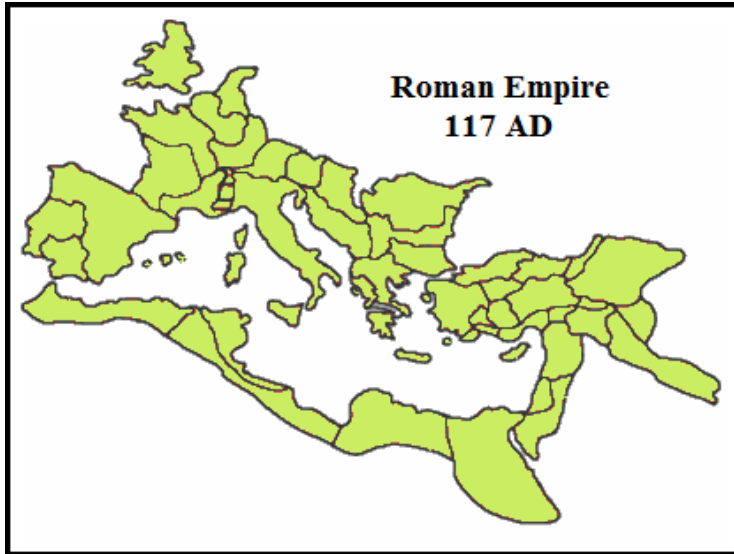
There are many things in the New Testament that will not make much sense to us if we do not understand the historical and cultural context during which it was written. For example, some people have taken I Corinthians 14:34 and have interpreted it that Paul was saying that women cannot preach in the church, but if we have an understanding of the circumstances of the early church, then we will realize that this is far from what is being said. The women of that time period were not educated as the men were and since they did not have a good foundation in the things that was being spoken about by the preachers and teachers, then they would ask questions to their husbands. This was causing confusion in the church and so Paul told them to have the women wait until they got home to ask their questions (I Cor. 14:35).

Without an understanding of the types of people being spoken to in the epistles, then it can be quite perplexing to try to interpret what the apostles are saying. If we have a proper understanding of from what race these people are from, what their cultural setting was, and some of the social problems that they were facing, then the mysteries start to become clear.

When understanding the difference between the doctrines and ideas of the Pharisees and Sadducees, then we can understand the different answers that were given to each sect by Jesus.

Understanding the structure of the N.T., the language in which it was written, the culture and customs of the various peoples at that time, and the political system that was operating at the time of the writing of the N.T. will give us a proper understanding of what was truly meant by the authors when penning these documents under divine inspiration.

Ch. 7 – Structure & Theme of the N.T.



I. The name of the New Testament

New Testament or New Covenant derives its name from the phrase “the new testament in my blood” that Jesus used when talking with His disciples at the Last Supper (Matt. 26:28; Luke 22:20; I Cor. 11:25). The first covenant, or the Old Covenant was between God and Abraham for Abraham's descendants, the Jewish nation. Now God was making a New Covenant with all humanity. This New Covenant,

or Testament, is a new and living way that has been confirmed by the shed blood of Jesus (Heb. 10:20).

The New Covenant was not meant to destroy and nullify the Old Covenant, but it was instituted to fulfill the Old Covenant (Matthew 5:17), which consisted of types and symbols that pointed to Christ (Galatians 3:24). All the ceremonies and rituals in the Old Testament were symbolic of the work Christ would do (Col. 2:16, 17).

Following are some ways we can think about the relationship the two sections of our Bible have with each other:

- The New is in the Old contained; the Old is by the New explained;
- The New is in the Old concealed; the Old is by the New revealed;
- The New is in the Old foreshown; the Old is by the New full-grown.
- The OT is an account of a Nation. The NT is an account of a Man. The Nation was founded and nurtured of God to bring the Man into the world.
- His appearance on the earth is the Central Event of all history. The OT sets the stage for it. The NT describes it.
- The NT is thus the capstone and fulfillment of the prophetic and redemptive truths contained in the OT, the OT forming the foundation for the completed edifice of revealed truth found in the NT.

II. The message of the New Testament

The message of Jesus, the Messiah, was revealed in fact and character to His disciples,

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but it was concealed from the people, lest they should accept the fact and misunderstand the character. The teachings of the kingdom was private - the famous Messianic Secret. Matt 13:11 - He spoke in parables, because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given. Only when the secret was out was the Kingdom's character made as plain as could be by a public fulfillment of prophecy. Zech. 9:9 - "Rejoice daughter of Jerusalem, thy King cometh unto thee." Matt. 21:9-11 "Hosanna to the Son of David." "Blessed is He that cometh in the name of the Lord. Who is this? This is Jesus the prophet."

"So this second part of the Holy Bible is entitled: The new covenant. But, when it is (as here) spoken of as Christ's act and deed, it is most properly rendered a testament, for He is the testator, and it becomes of force by His death (Heb. 9:16,17). All the grace contained in this book is owing to Jesus Christ as our Lord and Savior; and, unless we consent to Him as Lord, we cannot expect any benefit by His as our Savior. This is called a new testament, to distinguish it from that which was given by Moses. How carefully do we preserve, and with what attention and pleasure do we read, the last will and testament of a friend, who has therein left us a fair estate, and, with it, high expressions of His love to us! How precious then should this testament of our blessed Savior be to us, which secures to us all His unsearchable riches! It is His testament; for though, as is usual, it was written by others, yet He dictated it; and the night before He died, in the institution of His supper, He signed, sealed, and published it, in the presence of twelve witnesses. In it is declared the whole counsel of God concerning our salvation, Acts 20:27." - Matthew Henry

III. The components of the New Testament

The N.T. is a collection of sacred writings produced by the early Christian Church. There were many more religious documents used among the congregations of the early church. Some of these might have been written by godly men, but many of them contained false doctrine. For many years the church leaders examined these books and letters to see which ones were truly the inspired Word of God to the church of all ages. This process of sorting the true inspired books from the rest is called canonization. The books that were not deemed as inspired are referred to as pseudepi-graphal books.

The following list includes some of the more common pseudepi-graphal books of the NT. Writings of men - not part of the Inspired record.

The Gospel of Thomas	The Passing of Mary	The Gospel of Andrew
The Gospel of the Ebionites	The Gospel of Nativity of Mary	The Gospel of Matthais
The Gospel of Peter	The Gospel of Pseudo-Matthew	The Gospel of Peter
Protevangeliium of James	The Gospel of Barnabas	The Gospel of Philip
The Gospel of the Egyptians	The Gospel of Bartholomew	ACTS -
Arabic Gospel of Childhood	The Gospel According to the Hebrews	The Acts of Peter
The Gospel of Nicodemus	The Gospel of Marcion	The Acts of John
The Gospel of Joseph the Carpenter		The Acts of Andrew

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The Acts of Thomas	The Letter Attributed to Our Lord	
The Acts of Paul		APOCALYPSES -
The Acts of Matthias	The Lost Epistle to Corinthians	The Apocalypse of Peter
The Acts of Philip	The (6) Letters of Paul to Seneca	The Apocalypse of Paul
The Acts of Thaddaeus		The Apocalypse of Thomas
	The Epistle of Paul to the Laodiceans	The Apocalypse of Stephen

EPISTLES -

Four demands for the Gospel to be written -

To complete the incomplete revelation of the OT. Heb. 1:1,2; 10:1; Jer. 31:31-34; Mal. 3:1

To show the fulfillment of the OT prophecies. Luke 4:21 John 13:18; 17:12 Acts 1:16 The OT pointed to the coming Messiah; the NT shows the fulfillment of that hope.

To present in its fullness the way of salvation. John 20:31

To give all needed revelation for God's children. John 4:25; 17:8; 16:12,13 This especially concerns the Church - Matt. 16:18

The divisions of the New Testament

History (5)

Gospels	4
Acts	1

Doctrine (21)

Pauline	13
General	8

Prophecy

Revelation	<u>1</u>
	27

A. History

1. The Four Gospels

"The four Gospels are, by all odds, the most important part of the Bible; more important than all the rest of the Bible put together; more important than all the rest of the books in the whole world put together; for we could afford to be without the knowledge of everything else than to be without the knowledge of Christ."

There are four gospels that tell to us the account of the life and ministry of Christ. A question is sometimes asked, "Why are there four gospels? Wouldn't one be enough?"

The reason that there are four gospels included in the N.T. is that all men are not the same and so they would respond differently to the unique ways each of the gospels are written. The gospels are not attempts to give simple factual biographies of Jesus Christ; if so they would be very poor ones, as they tell only a very little of what He did. They are rather to emphasize four different aspects of His person and work. At the time these records were committed to writing there were four principal groups of people: Jews, Romans, Greeks, and the rest of the world.

Four is the number of human completeness. In both Eze. 1:10 and Rev. 4:7 we see four

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faces that characterize the personalities and various natures of mankind. The gospels were each written to emphasize one of these personalities in the life of Christ. These separate personalities also corresponded to the nation of people to whom the gospel was addressed.

In the Gospel according to Matthew Jesus is portrayed as a lion. The lion is often referred to as king of the jungle and especially in England has been associated with royalty. This demonstrates the kingly nature of Christ and it is written to the Jews, who were looking for their promised ruler. Matthew 2:2; 21:5; 27:11.

In the Gospel according to Mark Jesus is portrayed as the ox. The ox is a strong beast of burden that is always serving its master. The gospel of Mark depicts the servant nature of Christ and is written to the Romans. Mark 9:35; 10:44.

In the Gospel according to Luke Jesus is portrayed as a man. Luke declares the humanity of Christ and is written to the Greeks, who at this time were skeptical of all spiritual things and were focused on the ability of man. Luke 1:78; 5:24; 24:7 (the term Son of Man is mentioned over twenty times in this Gospel).

In the Gospel according to John Jesus portrayed as the eagle. The eagle soars above the world and is so graceful that at times it seems as if it is from the heavenly realms. The Gospel of John describes the divinity of Jesus and is written to the whole world that is in need of a loving God. John 1:1; 6:69; 20:28

The gospels are heralds of Christ's three-fold ministry. In their four-fold portraiture of Christ's person as King, Servant, Man and God, the Gospels center in Christ's three-fold ministry of Prophet, Priest and King.

Deut. 18:15-19 As Prophet He fulfilled Moses' great prediction. He was the inimitable, peerless, unequaled Prophet by virtue of the uniqueness of His person. He not merely spoke for God as other Prophets who preceded Him, but God spoke through Him as Son. Heb. 1:1,2 In contrast to the OT prophet who was a voice for God, the Son, being God, was the voice of God Himself.

As Priest, Christ became both the Sacrifice and the Sacrificer when He died on the cross to save sinners (Heb. 9:14) and through His resurrection lives eternally to make intercession for them. (Heb. 7:25)

As Israel's King, He was rejected at His first advent, but will reign in that office at His second coming, fulfilling the Davidic Covenant. II Sam. 7:8-16; Luke 1:30-33; Acts 2:29-36; Acts 15:14-17

They are called Gospels and not letters or epistles because they are not addressed to any particular person or church. They are not biographies of Jesus - a biography would include all the facts of the person's life. John tells the purpose of the Gospels - John 20:31. He wrote to convince people that Jesus was the Christ and that they should accept Him as their Savior

Describing the eternal preexistence, human birth, death, resurrection and ascension of Jesus the Christ, as well as His life and teachings, the four Gospels present a living, dynamic, unique personality. God became man, to work out man's redemption from sin. These four portraits present Him as Lord and Savior, rather than describing all He did and in the precise order in which He did it. They introduce us to HIM, rather than to His life

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as a whole.

The Gospels, in their form, are incomplete as a story, but marvelously complete and purposeful as a divine revelation of the Son of God our Savior.

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- b. Acts contains history of the Church from its founding on the Day of Pentecost to Paul's first imprisonment in Rome (some 30 years).
- c. The Epistles contain the distinctive teaching for the church.
- d. The Revelation completes the prophetic picture of God's future program. It pictures the Man-Child, Christ's second coming, etc.

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Study Questions Five

Chapter 6: Introduction & Chapter 7: Structure & Theme of the N.T.

1. What does the OT constitute?
2. What does the OT contain?
3. In relation to history what is the appearance of Christ on the Earth?
4. Why was the Bible written? (1-5)
5. When did Jesus sign, seal and publish His covenant?
6. How did Jesus sign, seal and publish His covenant?
7. What is declared in this new covenant or Testament of our Lord and Savior Jesus Christ?
8. Give a definition of The New Testament.
9. What is the distinguishing characteristic of the NT?
10. Define this distinguishing characteristic.
11. What does the following statement mean? “The Bible books that precede the Gospels are anticipatory and those that follow are explanatory of THE Gospel.”
12. How many Gospels have been written?

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13. How many Gospels do we use? Why?
14. What must it mean to have this many accounts (books) about the same Person?
15. What does this number signify?
16. What is the Gospel?
17. What are the Gospels?
18. What poses do the Gospels present Christ in?
19. Give at least two characteristics of Christ's role as Prophet that distinguishes Him from all other prophets.
20. Give at least two characteristics of Christ's role as Priest that distinguishes Him from all other priests.
21. Give at least two characteristics of Christ's role as King that distinguishes Him from all other kings.

Quiz Five

Chapter 6: Introduction & Chapter 7: Structure & Theme of the N.T.

Ch. 8 – Politics of the N.T.

I. Introduction

During the entirety of the New Testament period, Rome was in control of Palestine and the Asian provinces where Paul visited. Though Rome was the world super power, they still allowed the Jews to maintain their own local governments as long as they paid tribute and did not stir up insurrection. In this section we will look at both the Roman and Jewish rulers that governed at the time of Christ.

II. Roman Government

A. Emperor

The Roman Emperor was the main ruler of the civilized western world at the time of Christ. Though the emperors did not have direct interaction with Jesus or most of the other personalities in the NT, their decisions of rule greatly effected the lives of the Jewish people.

These emperors were positioned because of hereditary right, and not because of ability or character. Because of this hereditary succession of power, the emperors of Rome ranged from peaceful rulers that wanted to please the people (such as Augustus and Vespasian) to tyrannical dictators that enforced their desires even if it caused great unrest amongst the people (like Nero and Domitian). When made emperor, that was their position for the remainder of their life. The only way to be free from a tyrannical ruler was to assassinate him.

Julius Caesar was the first emperor of Rome, who obtained the position after a civil war. He adopted Augustus as his own son because he had no heir of his own. The next four emperors that succeeded him carried his cognomen (third name) of *Caesar*.

There are four emperors that are mentioned in the NT:

1. Augustus Caesar, emperor when Jesus was born. Luke 2:1
2. Tiberius Caesar, emperor during Jesus' earthly ministry. Luke 3:1; 20:22-25
3. Claudius Caesar, emperor during Paul's ministry. Acts 11:28; 18:2
4. Nero Caesar, emperor to whom Paul appealed and whom probably executed both Peter and Paul. Acts 25:10-12

B. Patrician

The patricians, whose name comes from a Latin word that means father, were a wealthy class of people that fell in rank and social status just below the emperor and his family. Many members of this class were politicians and had a great control over the empire. This class provided many of the political, military, and religious leaders of the day.

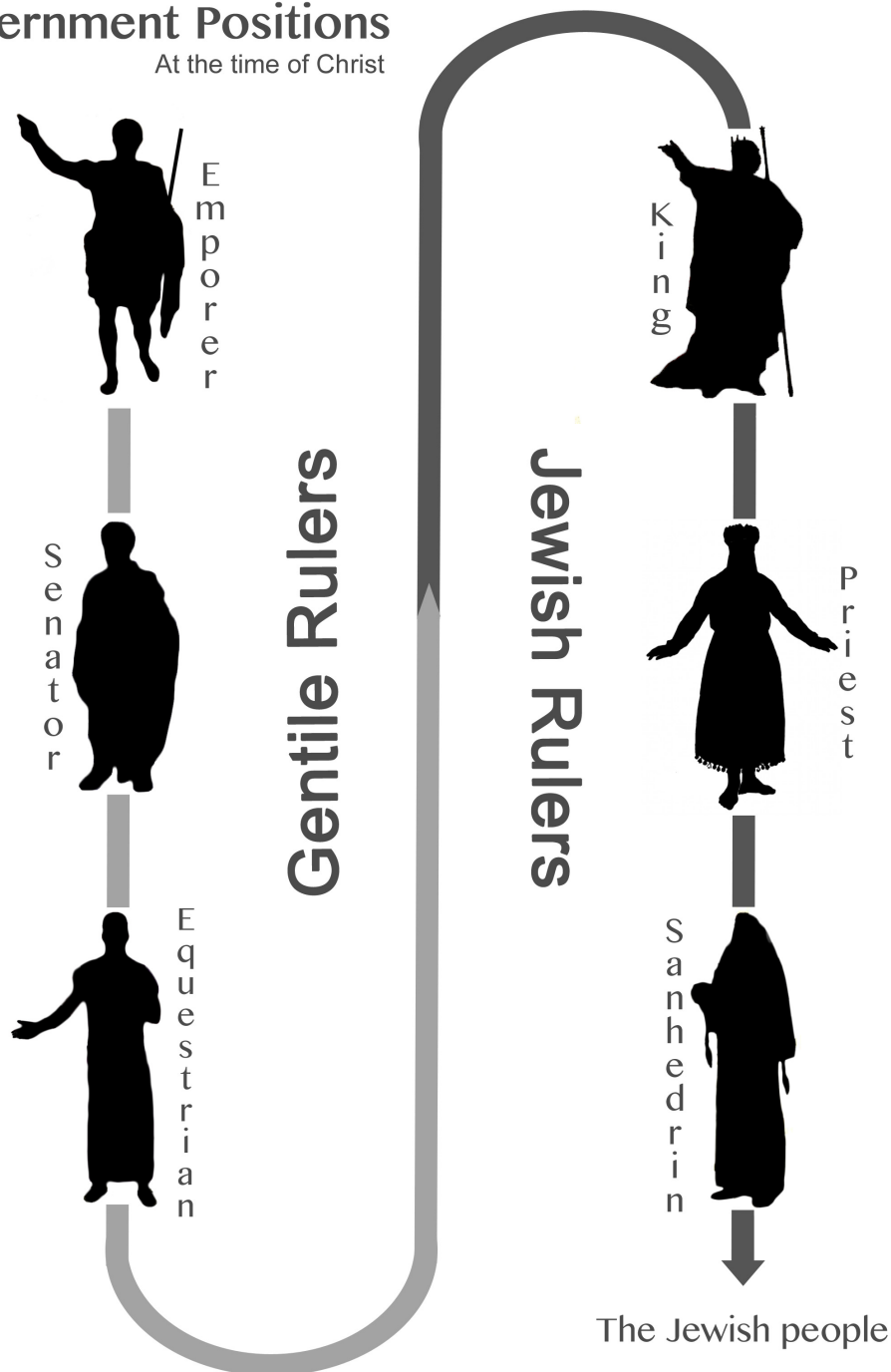
The patrician class enjoyed few privileges: its members were excused some military duties expected of other citizens, and only patricians could become emperor. But

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this eligibility carried its own dangers: patricians could find themselves becoming wrapped up in palace intrigue. If they ended up on the losing side, they could easily lose their home, their lands and even their lives. (from the PBS website)

Government Positions

At the time of Christ



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C. Senator

Back when Rome was a republic, the senators had more power than they did in the first century when Rome was an empire, but they still had right and power to grant the title of emperor. Because of this unique authority that they possessed, they continued to retain a relevant and important position in society--if a ruler wanted the official title of emperor, then these men would have to stay around. These men were advisors to the empire.

When Julius Caesar came to power, there were very few senators alive because most of them died during the civil war. Caesar appointed new senators, and the number of members of the Senate during the first century was 600 men.

D. Equestrian

Ranking immediately below senators, were the equestrians, who became an important part of the empire as they micromanaged smaller areas of detail. The equestrians (who were originally a part of the Roman Cavalry) were wealthy business men that were tax collectors, bankers, miners and exporters, while others managed paid government projects such as building roads and aqueducts. Any Roman citizen could become an equestrian, even if they were in a lower social rank or not born a Roman (Italian), as long as they owned at least 400,000 sesterces (Roman coins).

Emperor Augustus realized the benefit of having these men helping throughout the vast empire, and he appointed many of them to government positions, such as Procurator – an agent of the emperor, or Prefect. The men in these positions commanded a small military, managed the collection of taxes, and had limited judicial power. The reason they had such a small amount of judicial authority is because most civil authority lay in the hands of local government--the municipal councils or ethnic governments. In the NT we have such a ethnic government in the Sanhedrin of Jerusalem of Judea. There are several of these Prefects and Procurators (referred to as governors in the KJV) mentioned in the NT that played an active part in the lives of Jesus and the Apostle Paul.

1. Pontius Pilate

Pilate was an equestrian from the Pontii family who served under the Emperor Tiberius as the fifth Prefect of Judea, which was under Roman rule, from AD 26-36. Outside of the NT, we have historical record of Pilate found in writings from Jewish historians

Philo of Alexandria and Josephus, and Roman historian Tacitus. There also is a limestone plaque referred to as the *Pilate Stone* found in the



Photo courtesy of Marion Doss.

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Roman theatre at Caesarea Maritima. This stone reads, *This building - Tiberium; By Pontius Pilatus; Prefect of Judea; Has been built*. Besides these historical documents, we also have apocryphal accounts found in documents such as *the Gospel of Peter* and *the Acts of Pilate*, but the validity of these documents is extremely doubtful.

In all four of the gospels we have mention of Pilate as he holds the trial of Jesus. In each account we see him trying to avoid the responsibility for the death of Jesus. He at first told the Jews that since he could not find any fault in Jesus concerning Roman Law, then they should take Him and judge Him according to their law. The Jews refused, and insist that his punishment should equal death and they were forbidden to execute that form of judgment. Pilate sought to release Jesus and even gave them the option to let Him go in honor of a custom at Passover to let a criminal go free, but the Jews insisted that if Pilate did not sentence Jesus to death, then he was not friend of Caesar because Jesus proclaimed Himself to be King. Pilate was frightened and was probably worried about losing his position and agreed to have Jesus crucified. Before he sent Jesus away, he publicly washed his hands to show his innocency in the matter and that he was crucifying Jesus because of the desire of the Jews (Matt. 27:24).

It is interesting that Pilate was in Jerusalem at the time of this trial, because he normally resided in Caesarea. The reason that Pilate was in the area was that he would travel throughout the province to perform his duties. The Passover was a time when Jews would gather from around the world to worship at the temple. These increased crowds would bring an increased possibility of riot, and as prefect, Pilate would have been responsible to be there to ensure order. It is possible that the Jews chose this time to accuse Jesus because they knew the Roman authority was present.

Pilate was not well liked among the Jews, and from the writings of Jewish historians Josephus and Philo, we see that he was even hated by the Semitic people. On several occasions, Pilate almost instigated insurrection among the Jews because of his insensitivity to the customs and religion of the Jews.

Josephus tells us that the prefects before Pilate would remove all the images and effigies on their standards before entering Jerusalem in respect to the Jewish custom, but Pilate did not the same and he allowed his soldiers to bring them into the city at night. When the Jews found out, they appealed to Pilate to remove the ensigns of Caesar from the city. Pilate did eventually remove them, but not before having his men surround those that complained and threatened to put them to death. Philo describe a similar event when Pilate set up gold-coated shields in Herod's palace to honor Tiberius. Philo insists that these were positioned "not so much to honor Tiberius as to annoy the multitude."

Josephus also tells us of another incident where Pilate spent money from the temple to build an aqueduct. The Jews protested Pilate while he was addressing them about the issue, and Pilate had soldiers hidden among the crowd that came out and beat the protestors when Pilate signaled. These events caused the Jews to have a disdain toward Pilate and of his character, Philo writes that Pilate had "vindictiveness and furious temper," and was "naturally inflexible, a blend of self-will and relentlessness." He writes that Pilate feared a delegation that the Jews might send to Tiberius protesting the gold-coated shields, because "if they actually sent an embassy they would also expose the rest

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of his conduct as governor by stating in full the briberies, the insults, the robberies, the outrages and wanton injuries, the executions without trial constantly repeated, the ceaseless and supremely grievous cruelty.”

2. Felix

Marcus Antonius Felix was the Roman procurator of Judea from 52-58, in succession to Ventidius Cumanus. Felix was the younger brother of the Greek freedman (a former slave that had been granted freedom) Marcus Antonius Pallas, who served as a secretary of the treasury during the reign of emperor Claudius. Felix himself was a freedman either of Claudius or of Claudius’ mother, Antonia Minor. According to Tacitus, Pallas and Felix descended from the Greek Kings of Arcadia.

When Paul was arrested in Jerusalem for causing an uproar among the people, he was brought to Felix in Caesarea to stand trial. This trial had no actual sentence and Paul was kept under a sort of house arrest until the captain that dealt with the case in Jerusalem, Lysias, could be present. During this waiting time, Felix had many meetings with Paul, including one time when his wife, Drusilla the Jewess, was present and where he asked Paul about his Christianity (Acts 24:22-27). The time never came for Felix to finish the trial of Paul, for after two years of keeping Paul imprisoned, Felix was replaced by Porcius Festus. Felix left Paul imprisoned after leaving office as a favor to the Jews.

Felix had married three times. The first to Drusilla of Mauretania, a maternal second cousin of Emperor Claudius. Felix divorced her around AD 55 to marry another woman also named Drusilla, this one being the daughter of Herod Agrippa I. Drusilla and the son they had together both died in the eruption of Mount Vesuvius on August 24, AD 79. After the eruption, Felix married for a third time, but little is known about his third wife.

3. Festus

Porcius Festus was procurator of Judea from about AD 59 to 62, succeeding Antonius Felix. His exact time in office is not known. The earliest proposed date for the start of his term is c. A.D. 55-6, while the latest is A.D. 61.

Festus inherited all the problems of his predecessor in regard to the Roman practice of creating civic privileges for Jews. Only one other issue bedeviled his administration, the controversy between Agrippa II and the priests in Jerusalem regarding the wall erected at the temple to break the view of the new wing of

Roman Procurators of Judea

1	Ethnarch Archelaus	4 BC - AD 6
2	Coponius	AD 6-9
3	M. Ambivius	AD 9-12
4	Annius Rufus	AD 12-15
5	Valerius Gratus	AD 15-26
6	Pontius Pilate	AD 26-36
7	Marcellus	AD 36-37
8	Marullus	AD 37
9	Herennius Capito	AD 37-41
10	Cuspius Fadus	AD 44-46
11	Tiberias Julius Alexander	AD 46-48
12	Ventidius Cumanus	AD 48-52
13	Antonius Felix	AD 52-60
14	Porcius Festus	AD 60-62
15	Clodius Albinus	AD 62-64
16	Gessius Florus	AD 64-66

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Agrippa's palace.

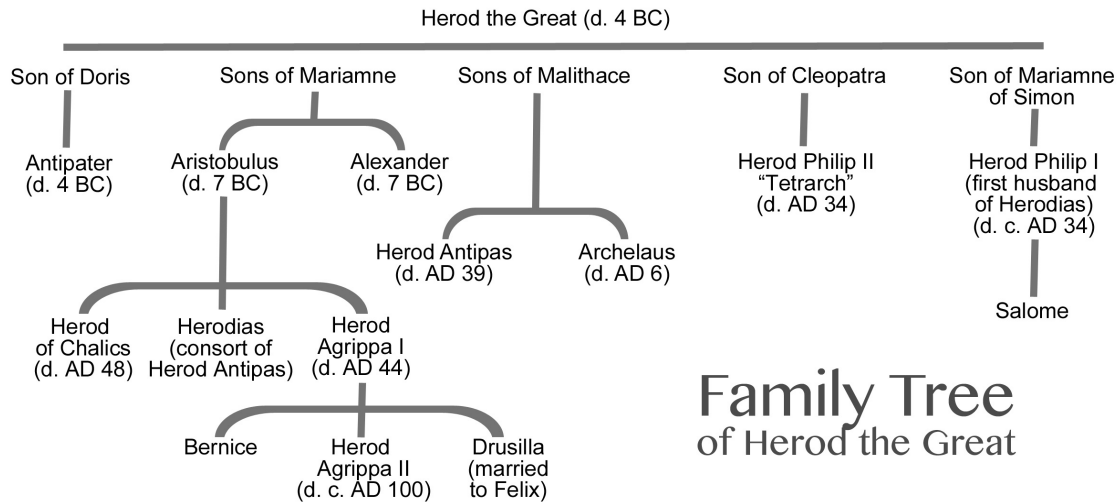
During his administration, Jewish hostility to Rome was greatly inflamed by the civic privileges issue. Feelings were aroused which played an important part in the closely following Jewish War of AD 66.

In the New Testament, the Apostle Paul had his final hearing before Festus. In Acts 25:12, Festus sought to induce Paul to go to Jerusalem for trial; Paul appealed to the Emperor. The appeal resulted in Paul being deported to Rome. Acts 25-26 (From Wikipedia)

III. Jewish Government

A. Kings

Beginning with Saul, kings were a part of the heritage of the Jews, but after the Jews were carried away captive, it was no longer an official position, that is, until Herod Antipas, father of Herod the Great, requested from Emperor Augustus the rule of Judea, Samaria, Galilee, Perea, and Idumea. The Herodians were of Idumean decent (from Edom--the descendants of Esau) and there are eleven members of this family mentioned in the NT.



1. Herod the Great (Matt. 2; Luke 1:5)
2. Herod Antipas (Matt. 14:1-12; Mark 6:14-29; Luke 3:1; 8:3; 9:7-9; 23:7-12; Acts 4:27; 13:1)
3. Herod Philip I (Matt. 14:3; Mark 6:17; Luke 3:19)
4. Herod Philip II (Luke 3:1)
5. Herod Archelaus (Matt. 2:22; Luke 19:12-27)
6. Herod Agrippa I (Acts 12:1-6, 20-25)

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7. Herod Agrippa II (Acts 25:13; 26:1)
8. Herodias (Matt. 14:1-12; Mark 6:17, 19, 22)
9. Bernice (Acts 25:13, 23; 26:30)
10. Drusilla (Acts 24:24)
11. Salome (Matt. 14:6; Mark 6:22)

Her name is not mentioned in the NT, but we have record from Flavius Josephus' Jewish Antiquities that gives her name and some details about her family relations.

B. Priests

The Levitical priesthood was ordained by God and instituted by Moses while the children of Israel were in the wilderness; it was a religious position where the priests in general and the high priest specifically would be mediators between man and God. They were responsible for offering sacrifices and officiating the ceremonies associated with the many Jewish feasts. When Jason offered a high amount of money to Antiochus for the title of High Priest, then this position transitioned from a solely religious one to one that was also greatly political.

During Pilate's time and until AD 41, the High Priest was appointed by the Roman legate of Syria or the Prefect of Judea. For example, Caiaphas was appointed High Priest of Herod's Temple by Prefect Valerius Gratus and deposed by Syrian Legate Lucius Vitellius. After AD 41 and until AD 66 this power of appointing High Priest was given to the Jewish client kings. In the NT we have named two High Priests, Annas and Caiaphas, both of whom participated in the trial of Jesus.

C. Sanhedrin

The Sanhedrin (the judicial council of the Jewish people) was comprised primarily of Sadducees. In every Jewish town there was a Sanhedrin composed of twenty-three judges. The Great Sanhedrin, located in Jerusalem, was like the supreme court of the ancient Jewish world. It was composed of seventy-one members with a leader called *Nasi* (which was at some times but not always the High Priest), a vice chief justice, and sixty-nine general members. It is possible that this specific number, seventy-one, is following the pattern mentioned in Exodus 24:1 where God told Moses to come to the mountain along with seventy elders. Also, God told Moses in Numbers 11:16 to gather seventy elders to stand with him before the people.

D. Local Religious Figures

1. Scribes

The word "scribe" is the English translation of the Greek word *Grammateis*, which means "student of the scriptures." Scribes were men whose primary occupation was writing out copies of the Jewish Scriptures and teaching the people what the law said.

Because they copied the Old Testament books, they were familiar with the

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Hebrew Scriptures and were respected in society for their literacy and knowledge. The scribes provided teaching that was the religious and moral backbone for the Jewish people during the time of Jesus. Because of their role, they were often addressed as, “Teacher.”

They were trusted as professional interpreters and as ones who could judge individual cases as they related to Jewish law. Scribes were, therefore, also trusted as lawyers within Jewish society. As the scribes were the most learned individuals on the fine details of following Jewish law, their duties also consisted of deciding on specific questions of the law in individual cases.

Scribes had no authority in themselves, but rather they continually deferred to the authority of other scribes and traditions to support their positions. The scribes were some of Jesus’ most adamant opponents. In their minds, the Messiah who the Old Testament Scriptures spoke about did not seem to match up with who Jesus was.

The lawyers in Jesus time were the scribes. Jewish scribes functioned not only to preserve the Scriptures by copying them and teaching them, but also by settling disputes and questions regarding the laws of Moses.

2. Pharisees

The Pharisees were religious leaders in the Jewish society at the time of Jesus. They were religious fundamentalists who focused on strict observance of the Jewish laws, ceremonies and traditions. There were around 6,000 Pharisees during Jesus’ time on earth. Pharisees were leaders in the local synagogue. Most every Jewish community had their own synagogue, while there was only one temple and it was in Jerusalem.

Pharisees strongly encouraged the Jewish people to pursue righteousness by closely following the Jewish laws and not compromising with the beliefs and ways of the Romans. The Pharisees openly opposed Jesus for many reasons. They were particularly appalled at his acts of healing people on the Sabbath and his blatant claims to divinity. Jesus denounced them as being hypocrites. They often lived moral lives, full of good deeds, but it was all outward actions with no thought given to the heart or motives of the actions.

3. Sadducees

The Sadducees were Jewish religious leaders who were primarily from the upper-class, were much more sympathetic to the Romans and sought to maintain their aristocratic positions in society. They often disagreed with the Pharisees because the Sadducees rejected the oral traditions and much of the doctrine of the Pharisees.

The Sadducees were opposed to Jesus because there was the supposed threat that Jesus could potentially overthrow the Roman government, thus jeopardizing their positions of prestige. Sadducees lived primarily in Jerusalem and their lives were often focused around the happenings of the Jewish temple in Jerusalem.

4. Rabbis

“Rabbi” means *teacher*. Rabbi is the term that Jews used to address their religious leaders. Because scribes were the most educated in the scriptures and fulfilled the role of

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instructing others, they were often addressed as “rabbi.”

Jesus was recognized as a Teacher who stood apart from other teachers. Most teachers would appeal to other teachers or famous scribes to support their statements, while Jesus spoke as one who had absolute confidence in and intimate knowledge about the Word of God.

Ch. 9 – Language of the N.T.

I. The Greek Language

It was a trade language at the time.

Most people knew it.

It was easy for the Gospel to spread because everyone knew the language.

It is a descriptive language.

II. The Writing Style

Titles of the books not put there by authors but later scribes.

Epistles seemed to be written in a style to be read aloud

They are 'circular letters' intended to be read around

III. Phrases and Words

The Divine Unfolding of the Kingdom

There is a sense in which the Kingdom never began because it has a direct historical continuity with the old kingdom. Yet there is another sense in which the Bethlehem manger was the King's first throne, resplendent (shining forth) with the glory of His incarnation. But in the mind of Jesus 1) the kingdom began to manifest at the Baptism, the Voice from Heaven, this is My beloved Son; 2) the transfiguration - voice from the cloud, This is My beloved Son; 3) the cross - the veil of the temple was rent, the graves were opened; 4) the resurrection - the angels said, He is risen; 5) Pentecost - they were all filled with the Holy Ghost.

In-house language of the New Testament

- Sacrifice

Words translated that do not mean the same today & other unfamiliar words

Suffer

Adoption

Ch. 10 – Cultures & Philosophies of the N.T.

New Testament Introduction is a

Interpreting the NT by considering from the following perspectives:

- Christianity to a Greek
- Christianity to a Jew
- Christianity to a Roman

The Different Ways Christ was looked at by different kinds of people:

- Disciples,
- Jews
- Romans
- Sick
- Believers
- John's Followers

Judaizers

Gnostics

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Study Questions Six

Chapters 8-10: Politics, Language, Cultures & Philosophies of the N.T.

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Quiz Six

Chapters 8-10: Politics, Language, Cultures & Philosophies of the N.T.

Ch. 11 – Glossary

New Testament Introduction is a

ACHUMENID EMPIRE

The eponym of this dynasty was Achaemenes (Old Persian: Haxāmaniš, a bahuvrihi compound translating to "having a friend's mind").

The **Achaemenid Empire** (Persian: امپراتوری هخامنشی (ca. 550–330 BCE), also known as the **Persian Empire**, was the successor state of the Median Empire, ruling over significant portions of what would become Greater Iran. The Persian and the Median Empire taken together are also known as the **Medo-Persian Empire**, which encompassed the combined territories of several earlier empires.

HASMONEANS

The **Hasmoneans** were the ruling dynasty of the **Hasmonean Kingdom of Israel** (140–37 BC), an independent religious Jewish state in the Land of Israel. The Hasmonean dynasty was established under the leadership of Simon Maccabaeus, two decades after his brother Judas the Maccabee ("Hammer") defeated the Seleucid army during the Maccabean Revolt in 165 BC. The Hasmonean Kingdom survived for 103 years before yielding to the Herodian Dynasty in 37 BC. Even then, Herod the Great felt obliged to bolster the legitimacy of his reign by marrying a Hasmonean princess, Mariamne, and conspiring to have the last male Hasmonean heir drowned in his Jericho palace.

HERODS

- Herod the Great (c. 74-4 BC), King of the Israel who reconstructed the Second Temple (Herod's Temple) in Jerusalem.
- Herod Archelaus (23 BC-c. AD 18), ethnarch of Samaria, Judea, and Idumea
- Herod Antipas (20 BC-c. AD 40), tetrarch of Galilee and Peraea, who was described in the New Testament as ordering John the Baptist's death and as mocking Jesus
- Herod Agrippa I (c. 10 BC-AD 44), king of Judea, called "Herod" in the Acts of the Apostles
- Herod II, sometimes called Herod Philip I, father of Salome
- Philip the Tetrarch (4 BC-AD 34), sometimes called Herod Philip II, tetrarch of Ituraea and Trachonitis
- Herod of Chalcis, also known as Herod III, king of Chalcis (AD 41-48)
- Herod Agrippa II (AD 27-100), tetrarch of Chalcis who was described in Acts of the Apostles as "King Agrippa" before whom Paul of Tarsus defended himself

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PTOLEMIES

The **Ptolemaic dynasty** was a Greek royal family which ruled the Ptolemaic Empire in **Egypt** during the Hellenistic period. Their rule lasted for 275 years, from **305 BC to 30 BC**.

Ptolemy, one of the seven somatophylakes (bodyguards) who served as Alexander the Great's generals and deputies, was appointed satrap of Egypt after Alexander's death in 323 BC. In 305 BC, he declared himself King Ptolemy I, later known as "Soter" (saviour). The Egyptians soon accepted the Ptolemies as the successors to the pharaohs of independent Egypt. Ptolemy's family ruled Egypt until the Roman conquest of 30 BC.

All the male rulers of the dynasty took the name Ptolemy. Ptolemaic queens, some of whom were the sisters of their husbands, were usually called Cleopatra, Arsinoe or Berenice. The most famous member of the line was the last queen, Cleopatra VII, known for her role in the Roman political battles between Julius Caesar and Pompey, and later between Octavian and Mark Antony. Her suicide at the conquest by Rome marked the end of Ptolemaic rule in Egypt.

SELEUCID

The **Seleucid Empire** (312 – 63 BC) was created out of the eastern conquests of the former Macedonian Empire of Alexander the Great. The Macedonian kingdom was centered in the Near East and regions of the Asian **part** of the earlier Achaemenid Persian Empire. At the height of its power it included central Anatolia, the Levant, Mesopotamia, Persia, today's Turkmenistan, Pamir and parts of Pakistan. It was a major centre of Hellenistic culture which maintained the preeminence of Greek customs and where a Macedonian political elite dominated, mostly in the urban areas. Seleucid expansion into Greece was abruptly halted after decisive defeats at the hands of the Roman army. Much of the eastern part of the empire was conquered by the Parthians under Mithridates I of Parthia in the mid-2nd century BC, yet the Seleucid kings continued to rule a rump state from Syria until the invasion by Armenian king Tigranes the Great and their ultimate overthrow by the Roman general Pompey.

Hellenization

Hellenization (or Hellenisation) is a term used to describe the spread of ancient Greek culture, and, to a lesser extent, language. It is mainly used to describe the spread of Hellenistic civilization during the Hellenistic period following the campaigns of Alexander the Great of Macedon. The result of Hellenization was that elements of Greek origin combined in various forms and degrees with local elements, which is known as Hellenism. Persian culture had a decisive impact upon the emergence of Hellenism. In modern times hellenization has been associated with adoption of modern Greek culture and the ethnic and cultural homogenization of Greece.

Eponym

An eponym is the name of a person, whether real or fictitious, after which a particular

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place, tribe, era, discovery, or other item is named or thought to be named.
Romulus is the eponym of Rome.

Etruscan

English

Alternative forms: * Etrurian

Adjective - Etruscan

1. Of or pertaining to the region and culture of Etruria, a pre-Roman civilization in Italy.

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Final Exam
New Testament Introduction

1 All but the first one are NOT from the Bible.